

# THE HEALING VOICE



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1903











*Yours Sincerely*

*Anna J. Johnson*

THE  
HEALING VOICE  
ON THE  
POWER OF PRAYER

*FAITH LITERATURE, AND THE  
SCIENCE OF HEALING,  
PROVING TO THE WORLD THAT A  
LIVING FAITH GIVES US  
A PRACTICAL CHRISTIANITY*

BY  
ANNA J. JOHNSON



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## P R E F A C E.

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THE HEALING VOICE was sent forth in 1884 very much as Noah sent forth the Dove, to see if the waters of the world had abated.

We rejoice to say that the *Voice* has brought back to us the olive branch; the evidence that God has a covenant-keeping people on this earth, in whom He is working to will and to do of His own good pleasure.

We find also, as Elijah did in his day, that there are many thousands who do not bow the knee to Baal.

May the readers of this, our third edition, find in this volume the Spirit of union and oneness in Christ, that we have found, in all that is written therein. "That spirit of love and wisdom which scatters in Jacob, but gathers in Israel." — *For in the Israel of God all see eye to eye.* — I am looking and longing for the appearing of the white robed throng, those who will stand together on the sea of glass, the mirror of truth, with Christ in God, judging the twelve tribes of Israel.



## INTRODUCTORY.

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THE HEALING VOICE was first published in 1884 from the Christ Healing and Faith Training College, New York. It has carried the Voice of the Healer to the souls and bodies of the readers of nine thousand copies already published and distributed.

This, our third revised edition, will carry with it a positive realization of a personal union and communion with God that our first two editions could not give, in their childish effort to explain and show forth that life which was *reality in itself*, yet, without the natural language or soul power of expression to clothe and present it in, acceptably to all — for the new tongue is only understood by those who live the life, and speak the language.

The zeal of the Father's house has since unfolded the soul and mind, so that the child of the Spirit has become a woman in understanding. We have now no hesitancy in saying and proclaiming to the world at large, that Christ is God, that His Holy Spirit will cleanse you from all sin, and heal you of all your infirmities to-day, if you hear His voice — for Christ the Lord is an ever-present God. Ignorance, fear, and unbelief are the only opponents — tried children of men look up and these will vanish. Read God's word with the eye single, and the vail of flesh, which separates the soul from its God, will pass away quickly. Christianity is ideal as preached and practised, simply because it is largely of the head, and when manifested from the heart, it is principally *emotional*. Solomon said wisely: "Get wisdom, but with all thy getting, get understanding." As Christ alone gives life, and He alone saves life, Christ is therefore our understanding; His Spirit leadeth into



all truth. Christ Jesus, the perfect God man is our example — walking in the footsteps of Jesus we attain the image and likeness, as He did, of the Godhead bodily. Dearly beloved readers, in this relationship there is neither sin or sickness. The soul, mind, and body is God's earthly tabernacle; He walks in you, and talks in and through you; over such death has lost its sting. "I will ransom them from the power of the grave, I will redeem them from death." — *Hosea* xiii, 14.

THE HEALING VOICE is sent forth as a verification and realization of the promises of God to Israel. It shows the soul's conflict and struggle between the spirit and the flesh. It distinctly reveals also, the soul's victory over the world, the flesh and the diseases of the flesh, and the works of the devil. It proves beyond all question, that the children of men as teachers are, to a great degree, blind leaders of the blind, and that in a living faith we have the practical evidences of Christ's Gospel — which is God with us, working in and through the soul, mind, and body, building up the kingdom of Jesus Christ on earth, the tabernacle of God with man, the Holy Spirit being the only teacher that leadeth into all truth.

# CONTENTS.

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	PAGE
PREFACE . . . . .	3
INTRODUCTORY . . . . .	5
GOD'S PROMISES FOR HEALING . . . . .	7
THE HEALING VOICE — <i>A Poem</i> . . . . .	8
ANNA J. JOHNSON'S RELIGIOUS EXPERIENCE AND GIFTS OF THE SPIRIT . . . . .	9
GOD OVER ALL — <i>A Poem</i> . . . . .	54
COMFORT YE MY PEOPLE . . . . .	56
THE POSSIBILITY OF LIVING WITHOUT SIN . . . . .	57
LIFT ME UP — <i>A Poem</i> . . . . .	61
THE DIVINE AND HUMAN LAW OF CURE . . . . .	62
TRUE AND FALSE PROPHETS . . . . .	71
PURE MOTHERHOOD . . . . .	79
THE HAND THAT RULES THE WORLD . . . . .	88
REASONS FOR WITHDRAWING FROM THE ROMISH CHURCH . . . . .	89
IN PERFECT PEACE — <i>A Poem</i> . . . . .	93
WORK DONE BY THE HUMAN HEART . . . . .	94
THE HEALING AND FINANCIAL POWER OF GOD . . . . .	97
SERMON: Jesus, The Resurrection and the Life. Delivered by Mrs. A. J. Johnson . . . . .	109
STENOGRAPHER'S REPORT OF THE TESTIMONIES AT THE CLOSE OF THE GOSPEL SERVICES . . . . .	113
REMARKABLE CURES . . . . .	116
SERMON: He Leadeth Me, delivered by Mrs. Anna J. Johnson . . . . .	121
TESTIMONIES AT THE CLOSE OF THE SERMON . . . . .	123
SERMON: The Indwelling Christ — The Treasure in Earthen Vessels. Delivered by Mrs. Anna J. Johnson . . . . .	131
TESTIMONIES AT THE CLOSE OF THE SERMON . . . . .	134
THE ABIDING ONE — <i>A Poem</i> . . . . .	137
SERMON: Faith, The Substance of Things Hoped for. By Mrs. Anna J. Johnson . . . . .	139
CURES THROUGH FAITH AND PRAYER . . . . .	143
"THE VOICE OF GOD" — SATAN'S ENEMY — PHYSICAL DISEASES CURED BY THE LAYING ON OF HANDS . . . . .	144
SERMON: "For the Wrath of God is Revealed from Heaven against All Ungodliness — <i>Romans i, 18</i> . By Mrs. A. J. Johnson . . . . .	146

	PAGE
CURES THROUGH FAITH AND PRAYER . . . . .	151
EXTRACT FROM THE <i>Boston Globe</i> , MAY 14TH, 1882 . . . . .	158
AUTUMN THOUGHTS — <i>A Poem</i> . . . . .	161
MIDWINTER BLOSSOMS — BIBLE FORGET-ME-NOTS . . . . .	163
CORRESPONDENCE . . . . .	166
PNEUMONIA: ITS CAUSE AND CURE . . . . .	177
A TALK TO GIRLS . . . . .	179
WHILE WE MAY — <i>A Poem</i> . . . . .	180
MOTHER LOVE . . . . .	182
MOTHER'S FAITH — <i>A Poem</i> . . . . .	185
"FOR YE HAVE THE POOR WITH YOU ALWAYS." — <i>Mark xiv, 7</i> . . . . .	186
"HAVE I BEEN A WILDERNESS." — <i>Jeremiah ii — A Poem</i> . . . . .	190
"WHATSOEVER YE SHALL ASK IN MY NAME, THAT WILL I DO." — <i>John xiv</i> . . . . .	191
GOD IS CHRIST — <i>A Poem</i> . . . . .	194
LIFE AND DEATH HATH NO FELLOWSHIP . . . . .	195
"VERILY, VERILY, I SAY UNTO YOU, IF A MAN KEEP MY SAYINGS, HE WILL NEVER SEE DEATH." — <i>John viii, 51 — A Poem</i> . . . . .	198
GOD IS LIFE . . . . .	199
MY FATHER, THOU ONLY OMNIPOTENT ART — <i>A Poem</i> . . . . .	207
THE LAW OF LOVE . . . . .	208
THE WORD BECAME FLESH . . . . .	218
GOD IS TRUTH . . . . .	221
CALENDAR OF DAILY PRAISE . . . . .	223
THE SUNSHINE OF LOVE — <i>A Poem</i> . . . . .	225
AT-ONE MENT . . . . .	226

# THE HEALING VOICE,

## ON THE POWER OF PRAYER.

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### GOD'S PROMISES FOR HEALING.

Pray for one another, that ye may be healed. — *James* v, 16.  
For I am the God that healeth thee. — *Exodus* xv, 26.  
Bless the Lord who healeth all thy diseases. — *Psalms* ciii, 3.  
And He healed them that had need of healing. — *Luke* ix, 11.  
Breathing the Gospel and healing everywhere. — *Luke* ix, 6.  
God healed Abimelech and his wife. — *Gen.* xx, 17.  
I will heal thee and add to thy days. — *II Kings* xx, 5.  
I will forgive their sins and heal the land. — *Chron.* vii, 14.  
Return and I will heal your backslidings. — *Jer.* iii, 22.  
Heal me, O Lord! and I shall be healed. — *Jer.* xvii, 14.  
I will heal thee of thy wounds, saith the Lord. — *Jer.* xxx, 17.  
Jesus said, I will come and heal him. — *Matthew* viii, 17.  
The power of the Lord was present to heal them. — *Luke* v, 17.  
The Lord hearkened and healed me. — *Psalms* xxx, 2.  
He sent his word and healed them. — *Psalms* cvii, 20.  
He was bruised and with His stripes we are healed. — *Isaiah* liii, 5.  
Speak, and thy servant shall be healed. — *Luke* vii, 7.  
Multitudes followed Him, and He healed them. — *Luke* xvi, 14.  
They were healed, every one. — *Acts* v, 16.  
Jesus perceived that he hath faith to be healed. — *Acts* xiv, 19.  
Paul prayed, and healed the father of Publius. — *Acts* xxviii, 8.  
God wrought special miracles by the hands of Paul. — *Acts* xix, 11.

They brought the sick into the street that the shadow of Peter might fall on them and heal them. — *Acts* v, 15.

And these signs shall follow them that believe. — *Mark* xvi, 17.

They shall lay hands on the sick, and they shall recover. — *Mark* xvi, 18.

Healing all that are oppressed with the devils. — *Acts* x, 38.

Jesus said, "Verily, I say unto you, he that believeth on me shall do the works I do and greater. — *John* xiv, 12.

Return Him a trespass offering; then ye shall be healed. — *Sam.* vi, 3.

He shall cause him to be thoroughly healed. — *Ex.* xxi, 19.

## THE HEALING VOICE.

A VOICE swept softly, years ago,  
 Across Judea's hills and plains,  
 Whose echoes caught its murm'ring low  
 And spread them far in louder strains;  
 Till through the land and o'er the sea,  
 Its gathered thunders surge and roll,  
 And break in one grand symphony  
 Over each listening soul.

Think not its power was crucified —  
 And dead and buried, in ages past;  
 Only the human of Jesus died —  
 Only His great heart they broke at last:  
 His Spirit triumphantly rose, to reign  
 While Life exists, and the world moves on,  
 And now is with us again and again,  
 Proved in the miracles done.

God is not changed since the days of old,  
 When He healed the sick, with His touch divine;  
 Heaven's not farther, nor Earth more cold  
 Than in our Saviour's time.

"Lo, I am with you always," He said;  
Then can we doubt His Word?  
His Voice *in the Present* speaks life to the dead,  
And sweetly its message is heard.

Come unto Me, and rest from strife;  
Come — I will heal thy pain:  
Here midst the darkness and shadows of life,  
Lo, I am with you again.  
Care I not for the casket that shelters the gem?  
Trust utterly, heart, and be blest;  
Free are my promises — lean upon them;  
"Come unto Me, and rest."

— M. Johnson.

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## ANNA J. JOHNSON'S RELIGIOUS EXPERIENCE AND GIFTS OF THE SPIRIT.

I WOULD gladly have all earth's children know and understand by experience, the love, peace, and joy in Christ Jesus that I have found. It came to me in this way. In 1870, I was, in a financial point of view, a very prosperous woman. Through energy and close attention to business for over twenty years, up to the year I speak of, 1870, I never knew what it was to fear failure. Indeed, I thought I could not fail, having in my mind a consciousness that God was all-powerful to protect and sustain me in all I undertook to do. This faith and confidence in God gave me such strength in myself and determination to do under all circumstances whatsoever I undertook, that to others I appeared a most remarkable business woman. Between my business cares and those of a wife and mother, I had no time for any pleasure outside of duties, and these seemed endless. But God was my beginning and my ending — my Alpha and Omega. To go back to 1870, I began to realize that my strength was failing and my trials increasing, and God, my silent backer, less distinct. I had great



business knowledge, but the strength to carry into execution was leaving me. My ambition led me to reach out and grasp largely more than I had strength or means to control. This was the beginning of my embarrassment, in a life of catering to the tastes and appetites of our wealthy people; still I held on for a year, struggling with difficulties. One of the greatest was a sacred and silent one for years. Now it could not be hidden. The husband and father was destroying his own life and his family's property and peace of mind. My early education under the teaching of the Catholic Church led me to feel that once a wife, a wife for all time, though I felt I was bound to a living death. How the waves of adversity lashed me on every side. Friends pitied me, yet unable to save me or my frail bark from drifting on to the rocks of desolation. I called loudly on my Saviour and my God; I sought consolation from my priestly advisers; I begged earnestly for light to see God in all the trials which surrounded me. They could not give me the needed comfort; they could not stay the tempest. I felt so in need of spiritual help that I sought it in the Episcopal Church, with no better results. I sought interviews with ministers of other denominations, feeling that I must get closer, closer to God ere the crash came. I sought in vain; I cried, Where is God, if not in the churches? What have I done that God has forsaken me? I would get along pretty well through the day, as my business kept me employed; but my nights were nights of agony and supplication. What have I done, what have I done, that my Heavenly Father has thus forsaken me? I would at times rush to the upper rooms of the house, and, looking up to the sky, cry aloud, as though God were so far removed from me, that I must cry with all my strength, so as to be heard. I consoled myself one day with the thought that I must be suffering for the sins of my ancestors, and began to look up the lives of those who had gone before. I remembered hearing my mother say that my great-grandfather was a severe man on the poor; so I placed the burden at his door for a few days. Thus I kept it up for months, until in one of my pleadings with God to show me what to do, a voice, as though one stood by me, said: "He



cometh to me I in no wise cast out." Oh, I said, that is the word of God; I will trust it.

It gave me new hope; it was to me God's promise; I would hold fast to it. I was not a Bible scholar; but this promise was to me so direct that I clung to it. My mother taught me in childhood to trust God fully, and to do nothing until I first placed myself and that which I was about to do in His care and keeping. This teaching I have always considered the secret of my success in business; and although my business was now tottering, and only kept up by borrowing at heavy rates of interest, I was hopeful that I would survive the conflict of financial embarrassment.

So I was carried along, hoping, fearing and praying, until the spring of 1871, when I discovered that men I had fully trusted in a large business transaction, were using every means they could to take from me an interest I held with them, and through which I hoped to recover myself financially. Trusting them, I had placed my all in their keeping. It was too true; I was helplessly in the hands of selfish men. Even my attorney was not strong enough to resist the temptation of gold. He sold the confidence I placed in him.

How I prayed God to open my understanding so I could see what was best to do in the midst of these surrounding difficulties. "I have only thee, oh God, left me!" I would cry: "I cannot trust man; speak to me and tell me what to do, my Father and my God. Thou alone can sustain me. Oh for a closer walk with thee!" While praying and pleading one day, I felt as though my angel mother stood by me. My first thought was, I am about to die; this is more than I can bear, and mother has come to warn me of it.

This presence came and left so quickly, I was in doubt — could it be my mother, or was it the fancy of an over-wrought brain? — so I questioned all day — and the more I thought of it, the more conclusive I became that I had seen my mother. I said I was not thinking of her at the time, yet she stood before me. *Perhaps* God has heard my prayer, and sent mother to comfort me. I wish I could see her again. I wonder if it is true that God gives his angels charge over us, and if a mother

hovers over her child; and if so, why did I not accept her? why should I fear to see her? Then I desired, oh so much, to again have a sweet vision of her presence; but I did not see her, and yet it seemed to me as though I could feel her presence, and I was moved to write inspirationally — as if mothre would have me know that she was permitted to come and comfort me. This writing and communing filled up many an anxious hour for me. One day I said to my mother, “You must be nearer God than I am; He has permitted you to come to me; won’t you ask Him to give me some evidence that I am pleasing in His sight, and that the love of God will sustain me through my trials?” and the reply was, “My child, you cannot expect the love of God to enter your heart until cleansed and purified.” I felt keenly reproved. It seemed to me as though I ought to have known that myself; and I said to mother, “What shall I do to prepare myself for the love of God?” I said, “Only show me the way; I will do anything to fit myself for the love of God.” The reply was, “Repent of all past sins.” Then commenced a revision of my entire life — taking one thing at a time, and that was accounted for and set aside before the next thing was taken up — even to an unkind thought I had ever given to any one; and for those I had cause to feel had ever injured me, the question would be put to me, “What punishment would you have your Heavenly Father inflict upon such?” “No punishment, dear Lord,” I would say, “forgive them.” After I had cleared up my record with the living and the dead, I was very happy; my poor heart, that I had feared was diseased, became so light that it was like air; I was joyful even in my trials, which each day brought me. Mother showed that the desires of the flesh must be overcome, and one thing at a time would be brought up and put under foot, until God ruled the natural woman, and I could say His will be done in all things.

I was a very happy woman, and felt so strong in myself that I said, “Though the world were against me, I have nothing to fear; I am ready to face the trials of life without fear; the natural house is cleansed, all things are in readiness for the Lord’s acceptance; I am to be filled with the love of God;

no one can harm me; I shall be all His, and He will sustain me;" while, in the joy of my cleansed state, and in the anticipation of I could not tell what, knowing nothing of spiritual experiences or change of heart — the thought that my mother was permitted to come to me as a teacher, so as to prepare me for the love of God, delighted me, and I felt mother was surely my guardian angel, sent of God to teach me that which I could not learn from man. While I was enjoying this blessed consciousness of peace and joy, my affairs were drifting toward a crisis. My lawyer foreclosed a mortgage on my home, which covered all my effects, and was principally placed in his hands to protect me. Now in fervent prayer I besought God to spare me from being sold out, as it would take from me the only means of support I had for myself and children, and also deprive me of the means of paying my honest debts.

I cannot write the varied efforts and struggles I passed through to save my worldly goods from the hands of men who had planned to impoverish me, and to oblige me to accept what they were willing to give me for an interest I held in other property with them. I saw my helpless state, and that nothing I could do would save me from the sale of my home, and the loss of my business reputation, which to me was sacred. My word, that must always be kept, would now be broken. My confidence had been in God, that He never would let me fail — and here was the failure upon me! I said, "God, let me die before this sale comes off! If I live through it I will be insane; I would rather die!" And I concluded that I would die, when a voice said, "Would you fly in the face of God, and neglect the responsibilities He has placed upon you? Look at your children; who will care for them if you leave them?" I cried, "*No, no!* I cannot die — but how am I to live? God in mercy sustain me, or I am gone! No brain can stand this strain long; I will lose my mind unless the Lord keep me." Then I would say, "Where is God? Where is that God of love and mercy that I have been looking to?" Thus I prayed, and thus I questioned, until tired nature gave way. I wrestled in prayer until I said, "*There is no God!* These faces which I see around my room are the faces of lost

souls. *This is Hell!* There is no God; or if there is, he has forsaken *me*. I cannot utter another prayer; I am nothing. O, my God, my God, why hast Thou forsaken me?" In a moment, as it were, I was enveloped in a blaze of light; and before me lay a babe — the most perfect thing eyes ever looked upon. It seemed to me as though I had been lifted out of the darkest dungeon into the brightest sunlight! And while I gazed on this beautiful babe, feeling that I could not see enough of its beauty, a voice at my side said, "Fear not; thy prayers have been heard; I am thy Saviour and thou art my child. In future, be not anxious for yourself; all will be given thee that thou needest; but thou *must become*, as it were, a little child." (Christ's own words to His apostles, "Unless ye become as a little child ye cannot enter the kingdom of heaven.") I turned with outstretched arms to where the voice proceeded from, exclaiming, "Save me, Jesus, I am thine, and for all time I will do thy will unquestioningly." I seemed instantly filled with the Holy Ghost, a joy unspeakable, filling every part of me with a holy light; and I said, "The heavens and the earth are filled with God's glory; praise Him evermore!" Such an instantaneous change from utter darkness and despair to the joy and light of God's presence! Every burden gone; — nothing but the consciousness of a child resting in the arms of a loved mother, whose love and care would protect it evermore. "My precious Saviour, my Redeemer and my God!" I would say repeatedly. It did seem as though I had no language at my command to praise God. The stillness of an unspeakable joy filled me full to overflowing.

The morning sun of May the 1st, 1871, rose with a light to me which has never set, nor ever can set on a soul once born into Christ's kingdom — born of God. So He has kept that which has been committed to Him. Praise Him who was, and is, and always will be, Lord God Almighty, maker of Heaven and earth, King of kings and Lord of lords! The spirit of Christ became to me a guide and director in all my matters from the moment I gave myself up. I would ask the Saviour what to do, and how to do it, just as one would go to a parent or guardian. The voice of the Spirit was dis-



tinctly heard by me at all times. If I consulted and did not hear the reply, I would await the response before acting.

Three days after the blessed Lord came to me, my effects were sold; and all through the sale I could hear the voice of the Comforter saying, "Be of good cheer: my child, this is all right; God will provide." So I was quite calm during the sale — or, I might say, the willful and unprincipled disposition of my property.

The day after the sale I suffered considerably with a nervous headache, which continued until the following morning. I asked and prayed the Lord to show me what I had done to make my head ache, but no response until eight o'clock in the morning, when I was bidden to send for my family physician, Dr. S. He came and prescribed for me, saying my sickness was the result of the sale, and the medicine would help me to sleep, and that I would awake feeling all right. I felt as though I was going to sleep, but found it was a sinking away instead. This state alarmed me, and I prayed earnestly to God to tell me if I were going to die. When the voice of the Spirit said to me, "Even though it be death, cannot you trust *God*?" I said, "Lord, I have given myself to thee for all time, but I cannot say I am willing to die and leave my children." The reply was, "Your children belong to God; He will care for them as He did for you." I wanted to think so, but could not say I was willing to die. These sinking spells would come over me and I would float off until it seemed to me there was only a thread holding me. This was kept up until I could say with my whole soul, "Thy will be done, dear Lord, even though it be death." This giving up of my will to God fully, took from me all fear, and for twenty-six hours physicians could not tell whether I was living or dead. Four of our best physicians were called, one after another. I was conscious of everything that was going on, but could neither move nor speak, or give any sign of consciousness. It was to me so strange that physicians could not see that I was beyond the reach of medicines, and that what they gave me had no power on me one way or the other. The priest came to perform his duty, to help me find favor with God. Poor

man! Like the physicians, he had no spiritual light. As St. Paul said, "The natural man cannot discern the things of the spirit" (spiritually blind). I said, "Help them, Father, to see that I am not dead; no, not even asleep, but peacefully resting in the arms of my Redeemer." When I had the power to open my eyes and ask for something to eat, it seemed as though I had returned from the dead. I had no power of utterance save when the spirit moved me, and when I spoke, it was so plain and direct — the naked truth every time — that my friends feared I had lost my mind, and, as I refused all medical aid, the physicians agreed to it that my troubles had unsettled my reason. I told them God would guide and keep me, which made my case even more conclusive to them. I had only escaped their burying me alive to be hurried to an insane asylum I feared, and the more I tried to convince them the Lord was all-sufficient to keep me in health and to guide me in all things, the less they could accept it as a truth. They said it was merely the wandering of a mind diseased. Even the priest would not listen to me, but left me in anger because I told him some plain truths that of myself I knew not, but the spirit of God was talking to him and he knew it not.

I was too happy to care whether I was misunderstood or not. God's love was all-sufficient for me. I lived in such holy communion that I desired solitude; and being left without a home or means of doing business any more, I withdrew from the world, living with my children in a very plain way. My little ones were too young to understand mother's great necessities. They loved and clung to me, their father, sad to say, being his own and his family's greatest enemy for years. These are domestic trials which I will lightly touch upon. Jesus, in his mercy, took the mother and her little ones under the sheltering arms and mighty love of the Father. Thus I lived during the summer of 1871, providing for our simple wants by disposing from time to time of articles of dress or jewelry, as the case might be; or I would borrow a little money, leaving as collateral some loved memento of the past, hoping to redeem it in time, until everything available was parted

with. Friends urged me to get back into business, telling me that I owed it to my children, and that my withdrawing from the world was simply foolishness on my part. I would pray and talk with God about my duty to my children, and as I lived in a state of spiritual exaltation, the people appeared to me cold and material, with no love that to me seemed genuine. When I spoke of the love of God to me, and the glorious illuminations that I was enjoying, and the teachings of the blessed Holy Spirit, and what God was showing me and revealing to me and requiring of me, as an obedient child and servant of the Most High God, and that each one of His little ones would have to obey to the letter, if they would know their Father who art in heaven, whose name was hallowed, and whose kingdom was coming on the earth, my friends would listen to me as though I were talking in a strange language, a new tongue; and leave me, shaking their heads, as much as to say, "Mentally she is a wreck."

On the 9th of October, the date of Chicago's great fire, it came to me that I would go into a trance that night at 12 o'clock, and remain in it several days, and to send for a physician. Dr. Peck came to me when sent for. I told him what I wished and explained to him my feelings when in a similar state the 6th of May previous. I gave him money to defray any expense he might be under, requiring from him a promise not to have any experiments tried, nor food forced upon me. I told my children not to leave me, nor to be alarmed about me. My children's ages were nine and eleven. They retired at the usual hour, and were awakened by the cry of fire and the people in the house preparing to make their escape. My little son tried to arouse me, but could not; and ran as fast as he could for Dr. Peck. He came at once, and on feeling my pulse, said: "George, your mother is gone; we must get a carriage, and have your mother and sister taken from here as quick as possible. The fire is now at Wells Street, and is coming this way very rapidly; we have no time to spare. Get a carriage, while I arrange for your mother's removal." I shall never forget my feelings, nor can I find language to express them. One of the ladies in the house



helped the doctor to roll me in a blanket, head and all. I was perfectly conscious, but utterly helpless. A corpse, apparently, they carried me out and laid me on the outer edge of the sidewalk, awaiting the carriage; people rushing and crowding past from the fire. While the doctor and friends got a couple of trunks and a mattress on the carriage, I lay on the curbstone. Some dear good soul, in all her haste to escape, stopped, and placing her hand under my head, said, "Poor woman!" and pillowed my head with her hand until they were ready to put me in the carriage. In my heart I said, "God bless you, sister!" and I am sure God's angels were ministering to me through that stranger — that tender, loving woman; and should this meet her eye, she will remember the circumstance, that terrible night of horror. I was taken beyond the fire limit, to the house of a Mr. S., on Michigan Avenue, where I remained until Tuesday afternoon. Mr. and Mrs. S. notified the physician that I must be taken from there, as they needed their room. When the doctor came to take me elsewhere, I felt in myself as though I must have the full use of my faculties, and in prayer and inner supplication I worked, apparently to those around me as in a spasm, and came out of this state which had all the appearance of death. I was taken to a church, where I remained until Thursday. The church was taken by Mr. Fargo for an express office; so I was told to get out of the way of the freight. I was then taken to the house of a friend, where I remained one night and a day. I was carried into the house, not having been able to stand, from weakness. The first night there I slept very little, and imagined I heard some one trying to get in the house, and managed to walk to the next room, by holding to chairs and door-posts, to tell the lady of the house what my fears were. When she saw me, she screamed out: "Merciful God! Mrs. Johnson, you look like a spirit!" and became alarmed to have me in her house. She said I did not look as though I belonged to earth. That evening I managed, with the aid of my children, to dress myself for the street, and had them prepare to go with me, and with a prayer to God for strength and guidance, we went out of this house. I said,

"Come, children, God will take us to where we can rest in peace. These people are timid and superstitious; they do not know God." So we left Mrs. M.'s, on Cottage Grove Avenue, near Douglas Place, trusting God to guide and strengthen us. I walked clear to Hyde Park before stopping — over two miles. I was led to the house of J. W., where I was well received and cared for. I remained several days, feeling that I must settle some matters and go East, and get away from Chicago and the excitement attending the fire. This I did, taking my children with me. I felt so little understood by the people of the world, my life being hid with Christ in God. All my means, pretty much, were taken from me, and I could not see just what was the will of God for me to do. On my return to Chicago, some months afterward, friends urged me to get back into my old business, but that seemed impossible. All my thoughts ran on spiritual subjects: soul-life with God, immortality, Christ, the Resurrection and the Life. My mind was so very much exercised one day that I prayed earnestly to God to take me out of the body. I said: "Father, take me to yourself, I am unfit to live here, — unable to practically take care of my children, — and if I were dead, friends would come forward and see to them. O God," I said, "take me, take me to yourself, my friends know me not as they once did. They know Thee not, O God, else they would know Thy child. Take me to Thyself, I pray Thee! I beseech Thee, Lord Jesus, to grant my prayer." The words were distinctly said to me: "Child, your place is not here, it is there," pointing to the world-at-large. Go forth and give to my people the truths I have given thee; and the love you have for God give to His children. Fear not, I am *always with thee!*" "O Father in Heaven," I exclaimed, "I obey Thee, I will obey Thee; *I will serve Thee* when I serve others. Thy angels minister to the needy. Help me to understand how to do this, O my Jesus and my God!" This was to me like being in Heaven, and sent back to earth to hold the light of God's truth so high that all might see and accept it. I was so happy to feel that I was to be made strong in the Lord; to serve Him here; to tell of Jesus and His love and his saving power, and the "Home

over there," which He had shown me in spiritual vision — which was so glorious I wanted to go there and live. But He said, "The things I have shown thee and taught thee, go forth and teach to others, and the love you have for me, give to my children. I am always with thee." The world looked brighter to me, yet I could not understand how I was to go forth in the service of my Master.

In a few weeks from the time of which I am writing, I was brought in contact with a sick lady, who was apparently beyond the reach of medical skill, — her physician had no hope of her restoration, — when I was bidden of the Lord to lay my hands on her in the name of the Father, Son and Holy Ghost, and she immediately exclaimed, "Mrs. Johnson, you are inspired by the Lord. Every particle of the disease has left me! I am well! I want to get up and dress myself." I simply said, "I only did for you what the Spirit of Christ bade me do. It is God who has healed you — give Him the glory." This was the first evidence of my earthly work, which, at the present time of writing, is most wonderful and blessed — Praise the Lord, O my soul!

My gift of healing the sick was a great delight to me, and filled my soul with so much zeal that I wanted to heal the nation. I offered the blessed gift of health to every one I met that was sick. Some received and others rejected; many scoffed and questioned. Still, I was doing my Master's work, and told them daily the old, old story of Jesus and His love, and what He had done for me, and what He would do for all who would receive Him and those sent by Him. Very often, when alone with God, I would have such holy visions that my life was more of heaven than earth.

One day, while meditating on many of the obstacles in the way of my convincing the people that I was ordained of God to minister to the needy in soul and body, also the great necessity of sustaining myself and children by the only way I could see that the Lord had pointed out for me to walk in, I could not fix a moneyed price on God's gifts to man or woman; so I worked, looking to God for a living. Some of those who received gave free-will offerings, others took all and gave noth-

ing; and at times it was difficult for me to see or know just what the Lord intended me to do. Very often my children suffered for the comforts of life. This day I speak of, I was sorely tried, and concluded I would write to a friend, asking for help. To my great surprise, instead of writing as I sat down to do, I wrote a prayer. The words were these: "Home, where art thou? cries the weary wanderer. O God, in mercy sustain Thy child, for all is gone I have had to live for; take, oh, take me from this weary wild!"

In reply I wrote:

Poor foolish child! have you forgotten that nature forms its  
own decree,  
And that naught's created but has its mission, and, till it's  
ended, hath no place for thee?  
Since nature fits you for a life of duty, until you have finished  
there's no wages due;  
Be true and faithful to God's known duty, for He a record  
keeps of you.  
Do not fear you will be forgotten, e'en though you think you  
have called in vain,  
His Holy Hand is ever near to ward from you all earthly pain.  
When the soul is strong in its round of duty, no work seems  
hard for the mind to do,  
The hallowed light of satisfaction is the just reward of the  
good and true.

I was so happy and overjoyed to find my God talking to me in rhyme, that if I had known that poverty was to be my earthly lot, I would have said, "Give me poverty or riches, whatever God wills, I am content." I never in my life put words together before, and you, dear friend, can imagine my feelings. I wrote several stanzas, on various topics, all entrancing to me, feeling that it was direct from God. It lifted the burden from me for days. Finally the path cleared, so I could see God in the cloud that hovered over me. Between my writings and my healing the sick, my time was quite taken up; my daily walk was, as it were, pointed out to me; my work and



my teachings daily corresponding with the written Word. The Bible was to me a sealed book before I knew the Lord Jesus. The one promise I held fast to until He came: "He who cometh to me," etc. And here let me assure you, and all who may read these pages, that whoever takes God at His word and holds Him by His promises, will prove to himself that God's word cannot pass away. Each day He gave me from the written Word that which applied to me. I found I could rarely commit it to memory, but my life and the Word each day agreed. This is the way the Lord taught me to read as I ran, and how glorious the Word would light up to me! Often I have taken up the Bible, not knowing why, and turn over leaf after leaf, until that which the Lord wished to teach me was found. A clergyman once asked me how I managed to get hold of the Scripture which applied to the subject on which I was speaking. I replied, "The Holy Spirit gives it to me. It is not I who speak, but the Spirit of my Father which speaketh through me." One other remarkable feature about God's teaching to me is this: when He gave me the gift of healing, I obeyed the Spirit in all things; later I was taught anatomy, cause and effect. My spiritual sight being opened, I saw the different parts of the body and their relations to each other, and the inaction of one part impairing the action of the whole. My understanding has been opened to the natural house, and its relation to the mind, and the relative position of mind and body, — to the mind of God. This is why I say, come to God as little children, and learn of Him who said, "Come unto me all ye that are weary and heavy laden, and I will give you rest."

This school of Christ is the only one which teaches the natural laws of life from the true standpoint. Physicians study nature from the natural school, and base their knowledge on the experimental treatises of the leading minds of the past and present day. Consequently they are dealing with effects, instead of causes, and, sad to say, many lives, old and young, pass away, that if properly understood, would live to bless themselves and others. They are being cut down simply by malpractice. The Lord has shown me this so clearly. Oh,

for a thousand tongues to proclaim this truth to the world! Most physicians hold the people in ignorance of themselves, for the sole purpose of controlling them for selfish ends. Many ministers hold their followers in the same grasp of selfishness. They would not have you attend any other church but theirs, even though they knew your salvation depended on it. True, there are exceptions, and the man who is bold enough to grant these privileges cannot be bounded in by sectarianism.

There is freedom in Christ Jesus. There is love and charity, which seeth all things, and knoweth all things, and forgiveth all things; this Elder Brother, in whom dwelleth the wisdom of the Father. The religion of Jesus Christ was love; love to God the Father, and to thy neighbor as thyself, even love unto death. In which of our churches do we find this religion? They have in part; but when that which is perfect has come, that which is in part will have passed away. Praise God, the dawning of a new day is upon us; a new heaven and a new earth. The old will have passed away. Heaven and earth may pass away, but God's word abideth forever. His kingdom come, and His will be done in earth as in heaven. Our blessed Lord said: "Behold, the kingdom of God is within you." Our natural life given to God the Father, through Christ the Son, will establish a heaven in each heart, in each home, in each temple consecrated to God's use. I know that if we have the Spirit of Christ in us, we have the Father. "At that day ye shall know that I am in my Father, and ye in me, and I in you" (*John* xiv, 20). "Verily, verily, I say unto you, he that believeth on Me, the works I do shall he do also; and greater works than these shall he do, because I go to my Father" (*John* xiv, 12). "The prayer of faith shall save the sick; and if he hath committed sins, they shall be forgiven him" (*James* v, 15).

These truths have been gloriously manifested to me, in the healing of the sick and ministering to the needy, the Spirit of God revealing to me the wants and weaknesses of his people, and empowering me to supply these wants where the need presented itself. I have said, like Peter and John, "Gold and silver have I none, but such as I have give I unto thee." My

greatest trial has been to convince the people God was ready and willing to heal in these days just as fully as in the days of the apostles; "Lo, I am with you always, even unto the end of the world." I know in whom I have believed, and through whom I have been united to God. I know I am redeemed. I know I am God's, and His life, love and wisdom maketh me what I am. The things I do, my God doeth in me and through me. The truths I speak, I receive from my Father. I cannot doubt God's word, for He has proved Himself to me, and to others through me.

He has lifted the vail which separated me from Himself. He has also abolished all the legal and ceremonial worship, which the vail of ignorance, blindness, and hardness of heart had put upon me, which hindered me from understanding the spiritual meaning of the law, and from seeing that Christ is the end of the law for righteousness. He became my law and my Lord: the only master I was to know in this world, or in the worlds in space which I would travel through with Him. This covenant went into force on the 6th day of May, 1871. I then died to my own will, to my human loves, to my animal and human propensities. I refer to it now, so as to show the life of our spirit after passing through what is called death, the death of the flesh. In other words, the entire yielding up of the human will, with all its human attributes, to "The Will of God;" receiving in return the Spirit of Divine Love and Wisdom. The vail of the Temple was rent in twain when Jesus gave up the ghost. Thus the earthly tenement or Temple of God, the human body, when surrendered by the spirit of the flesh to the God who made it, the vail of this earthly temple is rent from top to bottom; then He who is your Almighty quickens the mortal body, just as He did the body of Jesus, and this mortal puts on immortality — the robe of righteousness.

Then the spirit is in you which raised up Christ from the tomb, and that spirit works in your human body to will and to do of God's own good pleasure. The earthly house has indeed become the Temple of the living God. This is the word made flesh, the resurrection of the body from the dead, and the life everlasting to you has come.



This is all so clear to me now, but in May, 1871, it was a sweet joy and peace. I had not the garments then of understanding to clothe the language of my new found Father's love and revealed will to me. I thank Him, I praise Him with all the power of my nature! While I lay in that deathlike state, I seemed to move forward through space, feet foremost, to the graves of those who had passed away of my own kindred — first, my children; then the grave of the husband; next, my parents; and so on in the order of relationship. It seemed to me I was bidding good-bye to earth and all that remained of my loved ones in the earth. I was painfully conscious of all this apparent separating of myself from earth, yet no regrets. This all passed from before me, and I was again in motion for a brief time, when I realized myself sitting on *terra firma*, but the earth, as far as I could see, was barren, not a blade of grass nor a shrub in sight; the thought entered my mind of the Desert of Sahara that I had read of. I seemed fully myself, yet I thought I was dead and that God was taking me where-soever He willed. I sat contentedly looking at this barren waste of land, when I noticed a white statue of a woman, so white that it looked like the very finest Parian marble. As I gazed at it, I noticed that fine white rain was falling straight down upon the figure. I looked up to the sky to see where the rain came from, and saw a round opening in the heavens. As my eye distinctly saw this, I found myself passing up through this circular opening and I was led along a passageway, which terminated in an open plane, divided into different spaces, or compartments, and I saw people at work in each of these. I was taken from one to the other and shown the nature of their work and its uses, and told why there were so many busily employed, as no one seemed to notice our passing from one place to another. I was told that this was the plane of duty, or school of thought, in which the spirits of those who had left the body were employed. When I saw all that was to be seen on that plane, I was told to follow my Lord, as I must go up to the next. Here again I saw the same activity, each earnestly employed and so intent on what they were doing, yet all so peaceful that the air was fragrant. I was made to see and

understand by the teachings of the Lord with me, that those on each plane, beginning with the first, had to understand the order and lessons perfectly which were taught on their respective planes before they could ascend to the next above, and if one attained to this knowledge and did not ascend to the next in order, he became listless and nerveless immediately, as if all ambition had exhausted itself, and until the next plane was reached there was no aspiration or inspiration which could be called out of that individual on that plane of thought. But as soon as he reached the next plane all life again bloomed forth, asserting itself, until in like manner all knowledge there was obtained, then onward to the next.

In this way I was carried through the spheres, beginning with the first up to the seventh, having each one explained to me as I passed up through it, revealing to me the special degrees of learning taught and attained to by each. When the seventh plane was reached, the Lord said to me: "These are the just made perfect. They have come up into understanding through the leadings of my spirit. These just souls return to earth, when the tried spirit of the flesh is willing to take God as a full and complete Saviour of soul and body, willing to live or die as He wills. When souls are brought, as you were, to this state of mind, they become earthly magnets, making a direct demand on God's word and His promises, which He answers by giving, as it reads: His angels charge over that earthly nature, that tried and troubled soul, to bring it up into the same developed understanding which the just soul has reached through the progressive school of spiritual study, whereby it becomes the representative power of the Divine will to man — the Saviour, the Christ of God, the love and wisdom of the Father."

It was told me that very few of these just souls returned to the earth as saviors and divine teachers, because the children of earth are so engrossed with the teachings of men, and their human loves are so strong, that death in reality comes to the body, and the grave claims its own native dust and the spirit returns to the God who gave it, weak and crippled by the imperfect understanding of its mission on this earth, only

awakened by death to the unprofitable use made of the glorious opportunities so often offered while in the body. "These are they whom ye saw on the first plane," saith the Lord to me, those who, while in the body, came to an entire submission of their will to God's will, to be guided, kept, and sustained by the spirit of God Himself. Such souls draw down the spirit of power from the very Holy of Holies — not the angels who have never known earth life and the conflict which goes on between the spirit and the flesh during the development of the human soul and the maturing of the natural mind. No! no! not such, but the just souls made perfect; men and women who have lived in the body and have come up through great tribulations to where they stand before the throne of God, perfected lives in the sunshine of His love and in the wisdom of His greatness.

All this was shown me on the seventh plane, and I might say like St. Paul, I heard unspeakable words which it is not lawful for a man to utter. It was also said to me by the Lord, that as each plane had its own limit of knowledge, so it had a limited time to give wisdom and to retain souls thereon. That the seventh had its fullness like the rest. That the greatest joy of those who had come up through tribulation to the glorious fullness of a life in and with God, was to return to the earth and lead other souls up to the same knowledge of God in the body which they had attained to out of the body, so that the established word of God — His kingdom come — might be lived out on the earth. Then it was shown and told me that if these just souls were not called back to earth by the direct need or cry of submissive ones, then their desire to remain as individuals ceased, and that they gave up their individuality. As this was told me, I seemed to stand in the shadow of a great golden sun which filled all the eastern heavens, and as I looked from one to another of those glorified ones, so full of perfect happiness and absolute wisdom and knowledge, one of them verged from individuality into one blaze of golden sunlight, passing before my eyes into this great body of light. As I gazed, I was drawn myself into this golden light, which might be likened unto a sea of fire.

I lost all consciousness, and knew nothing until I realized myself resting on the inclined rays of the natural sun, gradually nearing the earth. Then I realized I had been out of my body, for before me was the sandy desert again and my human body awaiting me; a moment more and I was conscious of the presence of the Lord, and all that I saw was explained to me more fully. I was made to understand that I had been in the presence of God and had bathed in the sunlight of His glory. I was also taught to understand how the spiritual sun was reflected in the natural sun, and made to understand that nothing can live without sunlight, neither beast, bird, nor human, and that in vegetation we get all the properties essential to the sustaining of natural life.

In Nitrogen, Hydrogen, Oxygen, and Carbon, are the varied expressions of the sun's rays returning to us out of the earth and its foliage in the form of air, food, fuel, and water; all of which we find in its varied expression of God's providences. The trees and shrubs confirm this in their bloom and fruitage. The coal mines and peat fields acknowledge it. Lead, silver, and gold mines endorse it. Man must admit that the great God of this universe shines always, whether man sees Him or not, and the earth and all life thereon belongs to Him, whether man admits it or not — whether man glorifies Him in these fruitful vineyards or not, He is the Supreme Life, and bountiful Giver of all life, and all that makes life a blessing on this earth, or a joy in heaven.

God has shown me that men are very much like Jacob before he had the dream. (*Gen. xxviii, 12.*) They do not comprehend Him in these providences. It is in the tried hour, when the *sun is set* and they make themselves pillows of stones and lie down on them to sleep; in this sleep of anguish they dream as Jacob did, and with their eyes opened *towards Heaven*, see as he did, the ladder which reaches from earth to Heaven, and the angels ascending and descending on it, and the Lord standing above it, saying: "I am the Lord God of Abraham, thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed. To the west, to the east and to the north and south; and in thee, and in thy seed shall all the families of the earth be blessed."



When this sleep of death — the death of self — is reached, men are no longer Jacobs, but Israels ; they awaken to a conscious knowledge of God in themselves and in all life on the earth, in the earth, and above the earth; this knowledge is a blessing from God, which descends to the children and to the children's children to the fourth generation.

We see only a few links of this grand chain, yet we know that the Supreme Mind of the Creator embraces all and connects us with the planetary worlds, soul with soul, generation with generation, although gulfs seem to separate them by the steady stream of life flowing out through the river of death, yet death to me is swallowed up in victory. I see it does not break the chain. Our imperfect understanding or lack of comprehension hides the chain which connects the two worlds — one called Life and the other Death — as the ocean cable is hidden from the view of those who sail over it, unconscious of its perfect connection and correspondence between the two continents. Both worlds are held as in the hollow of the Hand of the Almighty Father of the Universe. When the veil is lifted which separates the natural world from the spiritual, we see and recognize their reciprocal dependence and hidden relations. Oh, how the emotional nature expands with more love to Thee, O God, than can be expressed, as we are carried into the deep things, seeing the economy of God in this world. Then we soar in spirit to another world, comparing the action of the one towards the other, the light of God's word revealing the different objects under observation and investigation, carrying the mind also into the knowledge of physics, geology, astronomy, and the other natural sciences; more than all, is that which makes us one with God in spirit, that which enables us to follow the Lamb of God, the spirit of His Will in all domains of thought, witnessing to the truth the connecting line between the end and the beginning, penetrating, by the power of His Spirit in us, even beyond all the planetary worlds into the presence of the King of Kings, contemplating the august throne of the Ancient of Days, seeing all the mighty impulses of His hands, hearing the acclamations of the saints and angels in thanksgiving and adoration to the King of Kings,

the God of Glory, until the oppressed sense of one's own nothingness causes one to cry out, "Holy, Holy, Lord God Almighty, Hosanna in the highest, King of angels and of men!"

No pen can portray what the eye sees and the heart feels in the presence of Deity. From the time of Christ's revealed will to me, I have prayed, like Daniel, with my face toward Jerusalem.

The natural sun was to me the greatest visible power of God's presence that I could see in this world; although I heard His voice and felt the power of His spirit as my life and my strength, I talked openly with Him in the sun. I love to look into it, and can readily do so at 12 o'clock in the day, no matter how powerfully it shines; my *soul* looks at it, and my eyes, instead of being weakened, are strengthened. I bless and praise His Holy Name whenever and in whomsoever He reveals Himself. I can worship with all who worship the true and living God. Spiritually I am free in Christ the Lord; spiritually I am clear in my mind with regard to the ancient religion of Sun Worship among the primitive people whose custom dates back to the origin of humanity. It seems to me, God took me out of the teachings of my childhood, so as to give me a general outline of what the true worship of God *was* and is. Jesus said the first commandment was, to love God with the whole heart, mind and strength, and the second was, to love thy neighbor as thyself.

This embraces the whole law and the gospel — peace on earth, good-will toward men. My great desire has been to bring the children of men into their true relation to God as sons and daughters; to give them the benefit of all God has taught me as I came up through the deep waters of affliction into the light of His august presence; to teach them how to come to Him as a Saviour, a loving Father, a Teacher, and as their God; how to understand His providences, so as to escape the pitfalls I had through ignorance fallen into. Christ Jesus has so blessedly broadened my understanding, that I see, within the reach of all, the blessing of health and strength both for soul and body. His Holy Spirit is near each one to bless, preserve, guide, and teach them. But they cannot see

Him; they need the eyes of their understanding opened to the true and living way — the holy spirit of peace. Many fear to accept the leadings of the Spirit, fearing they may be led by the false rather than the true; but those who accept Christ as a Saviour need not fear; He is able to keep that which has been committed unto Him.

I am His witness that He has blessedly kept me from sin and taught me to *live* the Lord's Prayer — Give us this day our daily bread. Thus far I have not wanted: my God has provided enough, and to spare. I have had no means of support but what the gospel of healing by faith and prayer and obedience to God's direct leadings has brought me. The touch of the hand, the words spoken by me, were divinely given; the means used by me, whenever there were means used, were in direct obedience to God.

I have not been able to discern any selfhood in me separated from my God. I am not denominational. God has shown me that denominations have no life in them but what He has given them, and there can be no spiritual life in a church or people where they fear to be led by His Holy Spirit. The natural man, with all his human selfhood, will die out, but the spirit of Christ in you, and manifesting itself through you, is a living power, working in and through you on this earth.

This makes you an Individual Church, or, in other words, a member of the Church of the living God. In my infancy I was, according to the Roman Catholic faith, sprinkled. When the baptism of the Holy Spirit came to me, it seemed to supply all the consolation of an interior peace, and open communion with the Lord. Still, each time I talked with Baptists I was severely reproved because I did not fulfil all the requirements of the gospel. Immersion they said was essential. I could not be cleansed without it. The water and the blood were the two witnesses. For two years these good people talked to me in vain. I told them I could not see wherein I needed to go down under the water, after the Holy Ghost with power had come to me. I said, "Until my Heavenly Father bids me go under the water, and shows me that it is essential, I cannot do it." Still they persisted in following me with the cry of *immersion*, tell-

ing me it would be so much better to be immersed and to be connected also with the church, as it would keep me from falling from grace. I was so conscious that God had kept me for seven years, that I told them I did not need the church to keep me, for God by His spirit did that, and I had no fear. But they said, you need sympathy, and the people of the church will give you that. Again I had to answer them out of the fullness of my soul, saying: How could the church people sympathize with me, when they did not understand my spirit, and did not believe it possible to have the clear, distinct leadings of the Holy Spirit—His will done in the earth as in Heaven? Much more was said than I can write here; suffice it to say that they gave me no peace, until one day I turned to God with an earnest prayer, asking Him to reveal to me why the Baptists were allowed to torment me so over that one hobby of theirs, *immersion*. I said, “Dear Lord, is there any lesson for me to learn through it? Tell me, I pray Thee, if this body needs to go down under the water after Thou hast baptised me with Thine own Holy Spirit, and with fire?” I went on in my prayer to tell God all He had done for me and through me, when I heard the words distinctly spoken, “Have you anything that Jesus did not have?” A solemn silence came over me, and I was able to say, “No, Lord God, I have nothing that He did not have, for He had Thine own spirit from the beginning.” “Nevertheless,” continued the Lord, “before He became a mouth-piece for the Father, He went under the water.” As these words were said to me, it seemed as if a curtain was rolling away from before my eyes, and with the fullness of my soul I cried out, “Dear Lord God, I will go under the water gladly!” I lost no time in making arrangement to do so. I found a Freewill Baptist minister, a man of God, of Chicago, who was willing to baptise me without requiring me to join his church. He said, “Mrs. Johnson, where do you wish to be baptised, in the church, or in the lake?” I told him it must be in the lake, as God had shown me that those who followed Jesus must go with Him down into death, that the physical body might be resurrected in newness of life; dead indeed unto sin, but alive unto righteousness,



the body containing the spirit of the God who made it, so those who come up into newness of life would put on Christ, walk with Him and reign with Him here on this earth. God permitted the Baptists to trouble me, so that through it, I might receive in reality the ideal life of which the form is only the symbol. I am now a Baptist after the manner of Baptists. I am a Catholic after the form of sprinkling. I see the human effort to carry into effect the true teachings of Christ, after the varied efforts of the human school of thought. I see that children ought to be offered up to God, in infancy, by parents or god-parents. The sprinkling of clean water, as a symbol of the pure Water of Life which they invoke God to pour out upon the young soul in order to preserve and keep it, while growing up to maturer years, is to me a beautiful form of consecrating the young; but when the child grows to be a man or a woman, it must answer for itself. Then I can see where immersion, or the full submission of the human will to God's will, is in the true order of Baptism. Thus when the Catholic and the Protestant shall become reconciled to each other, through the truth, each will see that the other has part of the truth, and that it takes both parts to make the whole. Immersion brought to me the Holy Dove of Peace, that spirit which enables me to see the spirit of earnest desire to please God, in all the different forms of religion; and I can say to each, "May God in his infinite mercy keep thee in all thy wanderings through the wilderness of human mysticisms, in the varied paths in which people are led to walk in their search after truth."

The Holy Spirit of truth reveals to me the causes which produce warfare, strife, and discord in the human family. Unfortunately there is much of this confusion among Christians, owing to bigotry, superstition and theology, creed bondage, etc.

When the love of God fills souls with tenderness toward each other, these things pass away. Creeds and dogmas of man's making find no place in the true Christian's heart. All who will, may come to the same table, and partake of the bread of life, the heavenly manna, receiving the Holy Spirit of peace,

which Christ promised to give to those who asked the Father for it.

There is no close communion at the Father's table; "all who will, may come and drink of the water of life freely."

My experience in regard to immersion led me to ask my Heavenly Father many questions regarding various points of faith.

I attended services in the Baptist church one day, and finding it communion Sabbath, I was quite exercised in my mind. I prayed the Lord earnestly to tell me if He wished me to commune with the Baptist brethren. I said, dear Lord, what am I to do? Please tell me before it is passed to me; thou knowest I cannot take this bread and wine in remembrance of Thee for to me Thou hast come; oh please, dear Lord, I said, tell me quickly before it is passed to me. As the brother who was passing it neared the pew I was in, the Lord said to me, "Child, we will take it together, and as we take it together here to-day, so shall we take it in the Kingdom of the Father." Such a wave of peace and holy joy as passed over me and through me, no language can convey!

It was like being lost in the life of that Holy One himself. It was to me a glorious evidence of his personal presence. I still realize what it is to receive holy communion as I did that day; all my life it was to me a holy ordinance. I have asked my Heavenly Father many questions with regard to the sacraments.

*Is the breaking of bread a sacrament instituted by Christ? Is the body and blood of Christ in the sacrament?*

The answer came to me from the Lord very blessedly. The bread and wine were to be used as a salutation with Christ's apostles, whenever they met after that Last Supper, or between His leaving them in person and returning to them in the spirit of the Comforter, the Holy One who was to abide with them forever. As He said, "Take this in remembrance of me till I come." The Holy Spirit came upon the apostles in great power after Christ's Ascension. That was Christ's spiritual return (*John* xvi, 8). "And when he is come, he will reprove the world of sin, of righteousness, and of judgment: of sin,

because they believed not on me; of righteousness, because I go to my Father and ye see me no more; of judgment, because the prince of the world is judged. I have yet many things to say unto you but ye cannot bear them now. Howbeit when he, the Spirit of Truth is come, he will guide you into all truth and he will show you things to come."

All through this chapter we have the evidence that what Christ could not say to the apostles then, was to be taught them by the Holy Spirit, the Comforter, who would come in Christ's name and abide with them forever. Christ also told them to remain in Jerusalem until endowed with power from on high, and as they were gathered together in one place and were of one mind, the Holy Spirit came upon them, filling them, empowering them to go forth with the Gospel of Jesus Christ to all the world, reproving and rebuking the world of sin and unbelief, just as Christ told the apostles His spirit would do when he returned. Thus the Holy Spirit has been poured out upon the children of earth since that day, striving with the people to fit them for His personal coming and reign upon the earth. It reads in *Corinthians* ii, 24-30, "And when he had given thanks, he brake it, and said, take, eat; this is my body which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come; wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep."

Paul's words were spoken to confirm in the minds of the people what Christ had already said. The bread when broken by Christ, saying, "This is my body which is broken for you," signifying his death on the Cross — "Remember this of me;"

and again He says, "I am the bread of life, he that eateth of this bread shall live forever," (*John vi*). Also when He took the cup, saying, "this is the new testament in my blood" — signifying by both symbols, that the spirit of the new testament is to us the blood of Christ and the words of Christ, written therein is His body, so that, literally, when God's word is lived by us, Christ's spirit has entered in the individual so living and doing His will, the word having become flesh, Christ's Spirit formed in you ; as He said, "you are flesh of my flesh and bone of my bone."

Christ's true meaning was, that those who came after Him should live His words, which is the will of the Father done in them. His commandments written in their hearts, His love filling their entire being; His spirit and power filling every portion of their bodies, making them His earthly temple, His Tabernacle and His covenant with man. Such as have attained to this relation, have no need of bread and wine to remind them of Christ's suffering as an atonement for their sins. He is dwelling in them and they are obeying Him in spirit and in truth. No doubt each of these liberated souls partook of the bread and wine until He came to dwell in them. For example : A child cries for its absent mother, but when that mother comes into the child's presence and takes it up, soothes and comforts it, giving it all it needs, the child is satisfied and rests peacefully. Thus it is with those who cry to the Father, plead in prayer while they wrestle with difficulties in which the various forms of sin and unbelief assail them, until Jesus Christ comes in power and speaks the word — "Be still ; I am thy Saviour and thy God ; fear not." The body and blood of Christ is truly a sacrifice offered to God the Father for humanity — but neither Christ's body or His blood is partaken of in the daily sacrament, which church forms have promulgated. "For by one offering, 'he' hath perfected forever, them that are sanctified." "This is the covenant that I will make with them, after those days," saith the Lord : "I will put my laws into their hearts and in their minds will I write them, and their sins and iniquities will I remember no more." "Now, where remission of these is, there is no more offering for sin."



Christ's life, death, and resurrection have opened wide the way from Earth to Heaven, a path on which all must walk, so as to reach a fullness of Godliness in a life hidden with Christ in God; *and that fullness is within you if Christ be in you.* "Behold, the tabernacle of God is with men." Therefore, the people of God do *not* go back to the doctrines of men. The "confessional" bought "pardons," and "reconciliations with God through human agencies;" these belong to the form of godliness, which denies the power thereof; from such we turn away.

For confessing sins to a man and being forgiven by a man, has had the tendency in the past to strengthen people's evil nature rather than to repress it. We have known persons who regularly confessed, were forgiven by the priest, received communion, which is represented as the body and blood of Christ, and in many instances have gone forth and committed the same sins over again — perhaps greater. This is truly licensing evil, putting a tax or premium upon it. This is of all religious garbs the most dangerous. That which teaches people that if they sin, they can confess to a priest and be forgiven. When we have but one mediator, Jesus Christ, the Righteous: He who has given the correct form of confession, says, "When ye stand praying, forgive, if ye have aught against any, that your Father also which is in Heaven may forgive you your trespasses; but if ye do not forgive, neither will your Father which is in Heaven forgive your trespasses." We see from the word of God that we are to confess to God and to forgive others if we would have Him forgive us. This is love to God and love to the neighbor. This is the only sacrament which brings peace and good-will to the soul, mind, and body of an individual. This is eating the bread of life, the word of life, the spirit of life, causing the body and blood of the human to be justified in God.

It is clearly shown to me, that the breaking of bread, love-feasts, so called, and formal sacrificial offerings to God, is mockery, when the heart is far from Him, full of selfishness, jealousy, and hate. This is Satan robing himself as an angel of light. Such things are dishonoring to God, because it mis-

leads His little ones, teaching them to accept the *form* of godliness, yet denying the power thereof. This is "professional" Christianity. Christianity, *as revealed in Jesus*, made manifest by His life, in all who receive Him, hath in it the Spirit of Love, Wisdom, and Power. *This* Spirit casts out devils; it gives Satan no hiding place in either the soul or body. The prince of this world is judged, the sick are healed, and the dead in trespasses and sins are cleansed and made alive in God.

The church seems to have forgotten that "God's Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ."

God talks with us, as friend with friend. One day as I seated myself on the ferryboat, on my way to visit a sick person in Hoboken, I felt a severe pain in my head. I instantly said, Dear Lord, what is the matter with me? The answer came, Nothing. By this time the boat was out in the stream and I heard whistles blowing, bells ringing, and on looking out I discovered there was a thick fog; then I knew what my headache meant. I closed my eyes as if to shut myself in with God, and prayed Him to tell me if there was danger and if the pain in my head was to warn me of it; the word of the Lord came to me, No danger. Yet, at that instant, I saw distinctly *in vision*, a boat crossing the bow of the steamboat I was on; I held my breath, for it looked as if both boats were touching each other, and that there must be a collision; finally the boats seemed clear of each other, and I drew a long breath of relief, saying, Dear Lord, that was very close to danger — so near and yet so far. All the passengers by this time were on the forward part of the boat looking anxiously at each other; several men stood talking of the uncertainty of life, of their plans thus hindered; nervous women were grouped together. I overheard one say, "How sorry I am that I came! Oh, I wish I had stayed at home, I am so fearful." I looked in her face saying, "Have faith in God." She smiled and said, "Yes, I will." Just then we heard the paddle wheels of a steamboat, close to us, yet could not see her. Our boat was stopped

bells were rung by both boats, and whistles blown; then a large steamer sailed across the bow of our vessel *just as I had seen it in my vision*. There was a breathless silence for a few moments, then all was hopeful as the ferry house came in view. My feelings of gratitude to God were unbounded. I exclaimed, How good Thou art to me, oh God, to forewarn me, so that when the very appearance of danger came, I was prepared to meet it calmly! I looked back to my past life and said, Dear Lord, what have I not suffered from fear on the water, and on the land, before Thou didst reveal Thyself to me!

I write this to show how close God comes to us, and how watchful He is, and how plainly Christ's words, "I am with you always," are confirmed to us; also, that "His yoke is easy and his burden is light." I will mention another similar circumstance.

I started for Boston a few winters ago, leaving New York on the night boat. Although the afternoon was rainy, I did not think of fog until it was so dense over the river that they had to cast anchor, waiting for it to lift before they could sail through Hell Gate. Again I appealed to the Lord with regard to the safety of our sound steamer and all on board, when the dear Lord showed me the steamboat all covered with the light of the Spirit, and out on the bow stood a tall white form, as if on the outlook; I was made to understand that no harm could come to the boat, as the spirit of the Lord was between her and all danger. I said to some anxious friends with me, We have nothing to fear, the Lord is our Captain; nothing can approach us without His knowledge, neither front nor aft. This gave me all the consolation I needed. In an hour or so, the fog lifted, and we had a safe and pleasant night on the sound. I have often thought since, would those terrible accidents happen, which do occur, if God's people would only commit their way wholly to Him who holds the winds and waves subject to His control? Would the ill-fated Narraganset have burned, and the many lives perished, if to God had been given the charge of boat, crew, cargo, and people?

My trip to Boston was in obedience to the Lord. I was led

to feel He had a work for me to do there. Before our train reached Boston, I asked the Lord where I should stop, as I was almost a stranger, having only been there once before, and that for a short time. I was clearly directed in my mind where to stop, but a most remarkable revelation came to me, in seeing rays of light going from me and resting over a large building on Tremont Street, opposite the Common. I prayed for wisdom with regard to it. I said, dear Lord, do you mean me to stop there? That must be a business block. I did not understand why the light of His spirit should go before me, and into, and over, that building, until after reaching Boston.

When speaking of the work of the Master, which I was engaged in, the Women's Industrial Union Rooms were offered me, to speak in, the following Sabbath and afterward. Here was the very building where the light of God's spirit shone so brightly to me while on the train. This was the beginning of a glorious work in Boston, which is still flourishing in the different hearts and minds where the seeds of full salvation were sown. Frequent letters from there keep that delightful visit fresh before me, reminding me, that the God who guided Moses by the pillar of fire by night, and the cloud by day, is with me, and with all who walk in obedience to Him.

I will mention another instance of God's revealed presence to me on New Year's morning, 1878. I awakened about daylight — my first thought was, praise the Lord, for His watchful care during the night! My next thought was, may this "New Year" bring to me and my children innumerable blessings, temporal and spiritual. I said, dear Lord! I have no one except my children to give me a New Year's present; won't you, dear heavenly Father, please give me one? Oh, do reveal thyself to me.

I was moved to tears as I talked with God. As I opened my eyes, the whole room was filled with the brightest sunlight. I was obliged to close my eyes, the brilliancy was so great, and God's presence was so powerful. I said within myself, I have asked for more than I can bear; forgive me. As I opened my eyes again, the light was less intense. I could see



through it a tall Form in white raiment, standing by the foot of my bed, with scales in His hands. I saw Him raise them up and down, showing me they were so evenly balanced, that in moving them they were not unbalanced. Then I saw gold put in one scale, and silver in the other; these balanced each other. Then this tall, white robed Form came toward the head of my bed, and standing by me, held the scales before me, saying to me these words — “Go forth, my child, and as you go, weigh my words, as the world weighs gold and silver. I am ever and always with you.” The Form vanished, but the conscious Presence remained with me. I find each new year brings me the visible presence of God in greater wisdom and understanding than I had the previous one.

As I revise the *HEALING VOICE*, twelve years since that vision, I am made to understand it. It is shown me, that the world’s people weigh gold and silver with the utmost carefulness, because they value it, and what is valuable to them they love. But in my case, I have loved the word of God, and weighed it so carefully, that the world’s gold and silver has not been accepted or taken by me in exchange for it.

God’s revelations to me are better felt than told. The only object in publishing them, is to awaken faith and hope in the minds of God’s people for similar blessings in themselves. “God is no respecter of persons.” He is as real to me as He ever was to those who have left their written testimony in the Old and New Testaments. We never can believe fully the writings of the apostles, prophets, and seers of old until we see, feel, and know God’s spirit for ourselves, until we walk and talk with Him as they did. If we are His consciously, we will realize continually that He speaks in us, and to others through us. If we are His obedient children, His spirit witnesses with ours.

The questions put to us by children often astonish and confound us. The human mind cannot answer them, because it is often a prompting of the Spirit, through the child to awaken the natural mind of the listener. For example — Jesus, the Christ-child, talked to the learned Doctors of the Law, when He was twelve years old, asking questions which confounded

them, showing that a child could not have thought so deeply as to ask such questions, and that they must be inspired thoughts. We read that the mother of Jesus "kept all these sayings in her heart;" which means, that between her and her God there was an open communion. She knew the spirit which prompted her Son's thoughts and words.

Would that we had more mothers in the will of God! How rapidly children would develop in understanding, and the earth bloom out in righteousness!

I have heard many mothers speak of the peculiar position their children placed them in by asking questions they could not answer.

A mother was healed by prayer through me. She desired to walk in God's will, keep His statutes, yet was sensitive in praying aloud, also in asking a blessing at the family meal. She was astonished one day when her little girl said to her, as she raised her head after asking a silent blessing at the table, "Mamma, what do you say when you talk to your plate?" The mother replied, "I am asking God to bless us all, and to bless this food to our use, my dear." "Mamma, I want to hear you talk to God; won't you say it so I can hear it?" After that the mother prayed aloud, and asked the blessing aloud at the table, no matter who were present. God, through the lips of the child, took the lead off the mother's mouth. "A little child shall lead you." How blessed it would be if mothers could, by the consciousness of God's spirit in themselves, answer all questions put to them by young and old with regard to God's dwelling-place. The spirit of the Father speaking in us gives all a local heaven; as Jesus Christ said, "The kingdom of God is within you."

Verily, God speaks to us in various ways, as one day a drunken man preached to me a sermon that I shall never forget, for I knew God was rebuking me openly through the man. I attended a religious meeting, and during the meeting the spirit of the Lord moved me to speak. There were many rough men and boys there, that my words seemed to quiet down. They had been disturbing the meeting previously; now all was attention, and several of them came forward

afterwards, asking for prayer. I was moved to attend a "holiness" meeting at the same hall, the following day at 3 P.M. When I reached the door of the hall, two drunken men stood there waiting for the door to be opened. I stood aside to avoid them, when one of them came towards me, saying, "You need not fear us or turn away, for you are the one we came to hear." He said, "I was here last evening, and heard you speak, and I wanted to hear you again, and I wanted my friend who is with me to hear you also; you speak so well you ought to talk all the time." By this time I was thoroughly aware of my withholding the very words of life which God had put in me; I feared the faces of the people, and preferred, through sensitiveness and natural diffidence, to shut up within myself the light of His spirit.

From that day I resolved to let the Lord have His way with me. I have also realized that He is the great Teacher, and He is working in and through all, and it is in our personal contact that He causes one to speak the word that blesses the other. It may not always seem a blessing at the time; nevertheless, the concussion of a word which leaves either pleasure or pain, has its purpose to fulfill. God makes us polish one another, and rub off each other's sharp corners, as diamond cuts diamond. When we get where we can see ourselves, and the purposes of God in bringing together certain elements, congenial and uncongenial, we will be able to stand still and see the salvation of God. The dross will be very thoroughly purged, separated from the pure gold. God's spirit in us will then rule and regulate our material form, and those in our surroundings — through us. Until we attain to this state of spiritual understanding there will be more or less conflict within us. Enlightenment on this subject would be very helpful to all, as the pure spirit of intelligence in human form is the highest possibility of the human soul. Man perfected is God manifested. This is a glorious thought, that the life of man is the eternal seed, which, if kept under proper cultivation, will grow up into the full, ripened bloom and fruitage of a perfected manhood, fulfilling the Scripture, "Be ye therefore perfect, even as your Father which is in Heaven is perfect."

On the other hand, through ignorance and unhealthy surroundings, a man may grow up a dangerous individual, a poisonous plant, ripening in evil or error; denying that there is a God; saying, if there is one, He is found in Nature. We have a large class of such men at the present day, who sow the seeds of materialism broadcast.

A man of this school came to me on crutches one day, suffering from almost all phases of disease, mental as well as physical. He said to me: "I have heard of your work; I am a brokendown man; can you do anything for me?" He said he had suffered with rheumatic gout until he had little or no power in his limbs; that his eyes were almost blind; and added: "My mind is almost gone; I am nearly crazed. I am wealthy, yet my own family have tied up my means so I cannot have the handling of my own money. I am wretched. What can you do for me? And what is your method of treatment?" I told him faith in God was essential on the part of the patient. "Then there is no help for me," he said, "for I have no faith in a God, unless Nature is God. When we die, that is all there is to us; I don't believe in a hereafter; neither a hell nor a heaven." I said to him, "My good man, you cannot doubt the existence of a hell, for you are in one every day of your life; you are having hell on this earth, and nothing but the power of God can take you out of it." He looked steadily at me, as if grasping a new thought, and then wept like a child, saying, "I believe you are about right."

It was very trying to see that large man shake and tremble in an agony of mind and body, as one tortured. At length he exclaimed, "Can I be helped through your faith?" I said, "Yes, if you will ask God to have mercy on your soul and body, and kneel here by this chair." He said, "I cannot kneel. I should never be able to get up if I did." I urged him to trust in God. So he walked to the chair, using his crutches, and finally got down, buried his face in his hands, and cried aloud for mercy. I wept tears of sorrow for him, and prayed as earnestly for him as ever I did for a human soul. I told him to arise, in the Name of the Lord! He got up and walked to where his crutches stood, with a calm



peace and a joy in his heart, which he never knew before in his life. He became like a child in submission. He prayed as well as he could, after this, and came to me some ten days for Bible instruction. This was a glorious victory over error, sin, and sickness. All glory to God!

The Episcopal and other clergymen tried many times to make this man see the error of his ways, but without effect. The understanding prayer of faith is the great lever which moves even the infidel heart. "Prayer is the soul's sincere desire, uttered or unexpressed."

We must admit that there are a great many formal prayers, which go unanswered, and apparently very many sincere ones also. For example, during the time of President Garfield's illness, prayers were going up to God for him all over this country, and in other nations as well. Yet he died. At no time during his sickness did I feel moved to pray for him, asking God to spare his life, although requested by friends to do so time and time again. You will naturally ask *why*. I will tell you. At the time President Garfield was shot, I was living at Asbury Park. When the sad news came, it gave me great sorrow of soul and mind, and also severe pain through my vitals. I prayed the Lord to reveal to me why I had this tremor all through me with such severe pain, and I seemed to see distinctly the White House in Washington, with crape on the door. I said, "Dear Lord, Mr. Garfield is not dead; why do I see mourning?" Then I could see it about to be taken off, then put on again. I said, "Dear Lord, what does that mean?" The words came to me, "hope and despair." Then I saw it put on the door and firmly fastened, and the ends which hung down fluttered with the breeze, and the word came to me, "The end is death, and the news will be given to the world." This took from me all the burden except that of sadness. When people came to me, urging me to pray for the President, I said, "I cannot pray for him; he will die." At our prayer meeting others prayed for him, but my prayer, the only one I could make, was, "Dear Heavenly Father, make this affliction, I pray Thee, a blessing to our nation." Several who had been healed through me and knew

my faith, came, urging me to go and see the President. I told them all I had no faith for his recovery. How could I pray God to change the result which he had shown me was inevitable? Yet, in prayer to God for wisdom in the matter, it was revealed to me, that, *understanding faith in God, and obedience to His will on the part of the President, would save him; that he could be raised up to perfect health and strength, and also to an open walk with God.* (The spirit directing me to the 33d chapter of Job.) When this was made clear to me, a lady friend and myself went to the Elberon cottage, hoping to be allowed to see the President, but that was denied us. The doctor's orders must be obeyed, and military guards paced backward and forward before the entrance, so as to carry out their orders. Here was man's wisdom. President Garfield was considered a man of faith for his soul, but like King Asa (*II Chron.* xvi, 12, 13), when sickness came to his body, he turned to his physicians for healing, instead of trusting his God. Consequently, he, like King Asa, "slept with his fathers." Very many times during the President's illness, I asked my Heavenly Father if I was the only one whose spiritual eyes were opened to the divine Law of Cure, and to the opposing forces in nature which hindered the blessing; for although all Christendom, apparently, were united in prayer for his recovery, I saw distinctly *it would be of no avail.*

The people were praying to God to heal the President, while the doctors were in possession of his body, probing the wound in search of the pistol ball, in an opposite direction from the course it had taken. Thus he was subject to the mind of men, who had no real knowledge of his case, and were torturing rather than curing him. These are some of the opposing elements in nature — ignorance putting on the appearance of knowledge. From *such* deliver us! It is shown me how essential it is that the spiritual eyes of our understanding should be opened, so as to withstand the evils of unbelief, scepticism, and infidelity, which at the present time are rising up, gradually but surely, fed by the incoming streams of these varied elements of discordant thoughts, the outgrowth of ignorance and disobedience.



The Christian who claims Christ as a Saviour, yet has eyes closed to the spiritual laws of his God in nature, is blind indeed, groping in darkness. He cannot see his own way clearly; he knows not what he ought to pray for. Not having the witness of the spirit in himself, he is at the mercy of every tidal wave of thought; is building on a sandy foundation, having only a blind faith. We see many such Christians drowning in the sea of worldly thought, with a line around their middle, the other end tied to the Rock, Christ Jesus. That Rock cannot be moved, but the man who is at the end of the line may be drowned in the floods of infidelity and doubt, through blindness and self-effort to save himself. He, through hope, is saved spiritually, but the natural man (like the house built on the sand) is swept away. This is Christianity without an enlightened faith. This is Christianity "having a form of godliness but denying the power thereof." (*II Tim.* iii, 5.) Such Christians are "reeds shaken by the wind." Christianity is that which knows the spirit of the life which it embodies — "Christ in you." It has a perfect understanding of the laws of its existence; it knows itself, and becomes its own law and order principally through love — God is Love — that great spirit which created it, and enlightened it. This is the spirit which witnesses always with our spirit, enabling us to understand the voice of God. The Holy Spirit which makes intercession for us — the Saviour, the mother and guardian angel over our entire life, from the cradle to the judgment, or to the adjusting of all our earthly interest. This judgment is called the separation from self; the reconciliation of man with his God. "The Lion of the tribe of Judah having prevailed to open the Book of Life," which is the mystery of godliness — to the human mind. Surely this is the eternal promise of God, that in that day "they shall sit every man under his vine and under his fig tree, and none shall make them afraid; for the mouth of the Lord of Hosts hath spoken it." (*Micah* iv, 4.)

The Old Testament confirms the New, and the New endorses the Old. Micah, the prophet and seer, heard the voice of the Lord of Hosts in his day. John, the beloved

disciple, heard, saw, and rejoiced in what was in store for the children of God who would live in the revelation of Christ's love, which would be manifested in the hearts and minds of God's people when the seventh angel sounded. John saw the heavens opened, and the angel going forth with the everlasting Gospel of the Son of God. "The lion of the tribe of Judah having prevailed to open the Book of Life and to loose the seven seals thereof." (*Rev.* v, 5.)

The whole of this chapter plainly sets forth the day in which we live. Having His Spirit witnessing with ours, we know that He has cleansed the soul from sin, and the body from the effects of sin. That He has enlightened the minds of those who walk in obedience to Him, leading them into the love and wisdom of the Father. They are taught by Him to understand how the law of the spirit of love in Christ Jesus has set them free from the law of sin and death. This knowledge is now made manifest in the hearts and minds of at least enough of His followers, to set up His kingdom of righteousness on this earth — the fulfilled word of His promise. Each having had his eyes opened, sees that each line of truth centres in Jesus Christ, each standing in his true place, represents in the natural what John saw, and Micah heard; so that the new heavens and the new earth, wherein dwells righteousness, will become visible to all those prepared to enjoy it with God and His angels. These witnesses for the truth may be likened to the four and twenty elders whom John saw prepared to recognize the lion of the tribe of Judah — "the Lamb of God who was slain from the foundation of the world" — which was God's word crucified, His spirit rejected, now in the fulness of time made manifest by the seven spirits of God, sent forth into all the earth; the seven horns of the lamb having pierced and penetrated all human obstacles (all restrictions overcome), hence the seven eyes of the lamb have become an illuminated Gospel. Christ is now claiming out of the seven churches the first love or life of their being. The spirit which was breathed into man in the beginning, returning to Him in the new song of the soul, saying, "Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed

us to God by thy blood, out of every kindred, and tongue, and people, and nation." Oh, the depth of the riches both of the wisdom and knowledge of God, as He has revealed them to me. As I have walked in the light with Him, the eyes of my understanding have been opened to the human laws; those which the natural man has been required to keep; those which, if neglected or disregarded, bring to the individual suffering, sorrow, and the pains of death — the penalty of the curse of disobedience.

Having lived myself forty years in this wilderness of doubt and fear, hope and despair, before the light came to me, trying to keep the law, yet invariably breaking it, desiring to keep the commandments, yet conscious that I was failing to do so, my thoughts could not obey the instincts of my soul, neither could the tongue be silenced by the wisdom of my better understanding; so that often my thoughts, words, and acts brought my human nature under the condemnation of my truer and higher nature. Prayer was my refuge; I hoped God would *some time* save me from myself.

Finally the day came, when the death sentence was, by physicians, passed on this human body. I realized, in myself, that the human life was at its lowest ebb; that the power of the human nature was of no more value to me. My faith and hope were all that remained conscious. Then, as the body seemed dead to all appearances, Jesus Christ touched me and I became a living soul, a quickened substance; I felt, for the first time, that God was the very life of my soul and body. I had been taught to believe that God was a Spirit, and those that knew Him in spirit, must serve Him in spirit and in truth. But until He gave me life, I never knew Him, except in blind faith and hope; now my hope was realized, for instead of passing out of the body, I knew my God as the life of my soul and the life of my body. Since then, Christ Jesus has prevailed in opening to me the Book of Life — the mystery of godliness. He has taught me how the human becomes entangled in the wilderness of self-knowledge and human interests. He has blessedly carried me, in spirit, through the school of natural study, teaching me the principles underlying the laws of nature,

and the causes which produce the varied conditions from which the human family has suffered through the bondage of spiritual darkness, all down the ages to this present day. Christ has also taught me by His Spirit, that the natural laws are often and almost always broken through ignorance, or the sins of ignorance, earthly inheritances which God does not condemn, unless the understanding light of His Spirit is set aside — resisted. This brings the soul under condemnation. He has blessedly revealed to me that the light of His Spirit is reflected on temporal matters, as well as spiritual; that His Spirit is the life-principle, on which the human laws are established; that from within, the soul works out all purposes for which each nature is adapted or calculated.

It was shown to me that surrounding influences have a tendency to stimulate or repress the growth of that nature. As the absence of sunlight will cause a plant to droop and die, so will the presence of it give life. Evil or ignorance in one's surroundings will stifle the growth of a Christian soul. In this wilderness of human entanglements and attachments, the conflicting conditions are such, that many who are quickened by the Holy Spirit, brought into the light of His revealed word, if obliged to live under material thought and rule, the Spiritual Spring of their nature dries up, and the crystal fountain of God's love in their soul is quenched. God has blessedly kept me under the shadow of His great love, so that, while I have had to go with Him in spirit into all phases of human suffering, I have felt no fear that He would ever leave me or forsake me. He has brought me in contact with all manner of disease, showing me the origin of it, even to the first cause, back in the ancestry; also allowing me to feel the effects of these diseases in my own body and mind, proving to me, conclusively, that the law of sympathy carries disease from one to another continually, although it is the natural exchange of vital force as well.

It was also revealed to me that antagonism among those who are obliged to live together is calculated to produce disease, mental suffering especially. Where there is antagonism, it is usually the result of positive temperaments meeting, by



which a friction is produced which will in time exhaust one or both. Here we have two causes which produce clashing effects, each ignorant of the courtesy which is due to the other; and as each claim the right of way, the result is, of course, disastrous, especially to the weaker. These two principles, positive and negative, are essentially from God, being the laws which govern the human life — the exchange of vital forces, in attraction and repulsion. These are called by intellectual and scientific thinkers, *evolution*. This is natural comprehension of the working of these laws; but there is no natural law but what has its origin in the Divine. The natural man, subject to the natural understanding of these things, would say, Why does not God better the condition of His people if He is all-powerful? This is a rebellious spirit, and one of the general remarks of those who scoff at the Gospel of Jesus Christ.

When the spirit of Christ's gospel is lived out, and men and women look to God for wisdom and understanding rather than to each other, these laws will be understood, and the element which we have been speaking of will have no power over us, to either organize through us a spirit of warfare, or disorganize our individual forces, centred in the law or will of our God.

It is because we are not fully given to God, living in obedience to Him, that these elements disturb and distract. Obedience, in the human mind, brings the human will to a receptive attitude to the Divine law of love, which is the great regulator of both these laws that we have been talking about. Love binds the laws of God together, it holds them firmly in God's Order, until love becomes wisdom, and her children understand the very principle which binds.

It is because these opposites do not know *why* they exist, that they contend with each other. Self-preservation has been the human educator. It comes from the natural selfishness of moral cowardice. It is not of God. Justice, equally proportioned, is God's order. Man has usurped God's place as a teacher. If fragments of His love and wisdom have expressed themselves through man, he has given them forth as his own wisdom, so that man looks to man instead of the Spirit which

has prompted him. Jesus was especially careful to say, "The Father worketh, and I work also." "He who has seen me, has seen the Father." It also reads in Holy Writ, that Jesus was made perfect through suffering. Jesus is the natural man; Christ is the spirit of the Father in man. The wisdom of the Father cannot be intelligently demonstrated through the human nature, until the human mind has lived and suffered all these things which *persecute* the flesh, and crucify it, enlightening the understanding of the human mind thereby; but the human understanding cannot bear these crucifying lessons, unless it has been submitted to God the Father; then grace abounds; patience has its perfect work, which goes on in the perfecting of the human in the will and wisdom of the Divine. This is why Jesus was made perfect through suffering. This is the knowledge which was taught in the schools of the prophets. We have two schools to learn from: one is the natural school, the other is the Christ school. If we were born right we would begin in the Christ school, and finish in it, as it embraces all knowledge. "The first would be last, and the last would be first" (*Matthew* xix, 30).

The following was a lesson taught me by the Lord. It may help the readers of the HEALING VOICE to understand what I have already written on the laws Divine and human, and how fully I have had to live God's word, — "Bear ye one another's burdens; and so fulfil the law of Christ" (*Galatians* vi, 2).

One day I became weary in well-doing, and said, "O Lord God, my Father, tell me how to keep disease from resting on me, and entering into me from others." The word of the Lord came to me, saying, "Daughter, you have in you My Spirit, which holds all power over your human body. Christ alone keeps you, and seals you unto Himself; your will, being subject to His, keeps your mind, soul, and body. No element of disease can enter into you unless your God permits it. You are being taught to understand the laws of attraction and repulsion. This is why you feel so keenly the disturbed mental and physical state of others, that you may comprehend the causes of suffering. When you understand the law of love and hate, you will not be disturbed by them, and your presence



will blend with the good, and control the evil. Those who dwell in love, dwell in God. *Such* will be in affectionate sympathy with you. Those who dwell in hate or self-love, bring to you envy, strife, and discord; these are contagious elements, causing sickness in individuals, sowing the elements of disease wherever they go, as discordant minds, unhappy souls, who carry and leave that spirit with all whom they come in contact with. Immorality will, also in thought and word, convey itself to the mind of others as the seeds of death, both in soul and body, unless the mind is positive to it, being established in God. But bear this in mind, my child, that no sickness can come to you from a loving heart, which God does not permit. The burdened, loving souls, *He* sends to you, that you may comfort them, and practically lift the burden from them, by bringing them to an understanding faith in their Maker and Creator, God. As soon as you have enlightened these souls the burden is lifted from them and you. None suffer after Christ has come into His Holy Temple, for His Spirit in you is life, love, peace, and joy in the Lord. This is the spirit of goodness which goes forth as God's angel to minister to those who are heirs of salvation. Those who are in self-love and hate, unreconciled to God and their fellow-creatures, are, consequently, not receptive to the good, being the willing servants of sin, and unless they repent, and desire to serve God, by doing His will, rather than the will of the flesh, they are unworthy, being only vampires, who rob God of His glory, and His messengers of that life of God which they embody. This is why Christ said it was not proper to give the children's meat to the dogs. 'Give not that which is holy unto the dogs; cast not your pearls before swine, lest they trample them under their feet, and turn again and rend you' (*Matthew* vii, 6). Jesus the Christ is the example to all who follow in His footsteps. He forgave sin, and then removed the effects of sin, which was disease, and said, 'Sin no more, lest a worse thing come upon you.' Daughter, repentance and consecration is the first act of the sick or troubled soul, and God says, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.'

“No repentant soul can come to God without receiving. *His word cannot be broken. I am the Almighty, I change not.* Therefore, disease shall have no power over you to hurt you. Goodness, truth, and love cannot be overcome. After that understanding has come to those possessing these qualities, fear not, you cannot be moved; because He cannot be moved; His word is in you, and when spoken in mortal hearing it brings light to their souls. Those who call on you come for this light, and those who are in darkness God does not condemn; but after the light has been given them, they are judged according to the light received.

“Those who send to you for words of comfort, you are to give as God directs. Those who send for you to visit them for the purpose of receiving the healing power, you will answer in person, or by verbal or written message as God directs. This keeps you in God’s will, wherein you will not be subject to the human will; this keeps you from useless burdens, or rather from bearing the burdens of those who will not obey God, who merely desire to be free from suffering, that they may return to the enjoyments of the carnal mind. From such turn away, having told them why they cannot be healed; then, if they go on in sin, they have the understanding that God was more willing to give than they were to receive. In time the words of truth spoken will bring them understandingly to where God can and will help them. Be patient! and thy strength will be equal to the demand made upon you. I am always with you. Amen.

After receiving this Lesson, my attention was called to the following poem, which filled my cup to overflowing.

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## GOD OVER ALL.

KNOW well, my soul, God’s hand controls  
Whate’er thou fearest;  
Round Him in calmest music rolls  
Whate’er thou hearest.

What to thee is shadow, to Him is day,  
And the end He knoweth,  
And not on a blind and aimless way  
The spirit goeth.

Nothing before, nothing behind;  
The steps of Faith  
Fall on the seeming void, and find  
The rock beneath.

The Present, the Present is all thou hast  
For thy sure possessing;  
Like the patriarch's angel, hold it fast  
Till it gives its blessing.

O restless spirit! wherefore strain  
Beyond thy sphere?  
Heaven and hell, with their joy and pain,  
Are now and here.

Back to thyself is measured well  
All thou hast given;  
Thy neighbor's wrong is thy present hell,  
His bliss thy heaven.

And in life, in death, in dark, in light,  
All are in God's care;  
Sound the black abyss, pierce the deep of night,  
And He is there!

All which is real now, remaineth  
And fadeth never;  
The Hand which upholds it now, sustaineth  
The soul forever.

Leaning on Him, make with reverent meekness,  
His own thy will;

And with strength from Him, shall thy utter weakness,  
Life's task fulfil.

And that cloud itself, which now before thee  
Lies dark in view,  
Shall with beams of light from the inner glory  
Be stricken through.

— Whittier.

“COMFORT YE MY PEOPLE, SAITH YOUR  
GOD.” — *Isaiah* xl, 1.

I have set before thee an open door. — *Rev.* iii, 8.

God opened her eyes. — *Gen.* xxi, 19.

Lord, that our eyes may be opened. — *Matt.* xx, 33.

The Lord shall open unto me His good treasure. — *Deut.*  
xxviii, 12.

Open Thou my lips; and my mouth shall praise Thee. I will  
speak, I will open my lips. — *Job* xxxii, 20.

He shall open, and none shall shut. — *Isa.* xxii, 22.

The heavens were opened. — *Ezek.* i, 1.

The eyes of the blind shall be opened. — *Isa.* xxxv, 5.

I will open rivers in high places. — *Isa.* xli, 18.

Knock, and it shall be opened unto you. — *Matt.* vii, 7.

He opened the ears of men. — *Job* xxxiii, 16.

He opened their ears in oppression. — *Job* xxxvi, 15.

Then opened He their understanding. — *Luke* xxiv, 45.

The windows from on high are open. — *Isa.* xxiv, 18.

That thine eyes may be opened toward this house. — *Kings*  
viii, 29.

The angel by night opened the prison doors. — *Acts* v, 19.

He opened the rock, and the waters gushed forth. — *Psalms*  
cv, 41.

Have the gates of death been opened to thee? — *Job* xxxviii, 17.

The Lord hath opened this armour and brought forth. — *Jer.*  
lvi, 25.

Thy Father shall reward thee openly. — *Matt.* vi, 4.

He Himself seeketh to be known openly. — *John* vii, 4.  
 Jesus said, I speak openly to the world. — *John* xviii, 20.  
 All things are naked and open to Him. — *Heb.* iv, 13.  
 Open rebuke is better than secret love. — *Prov.* xxvii, 5.  
 When I speak with thee I will open thy mouth. — *Ezek.* iii, 27.  
 Praying that I may open my mouth boldly. — *Eph.* vi, 19.  
 That God would open to us doors of utterance. — *Col.* iv, 3.  
 Who is worthy to open the book. — *Rev.* v, 2.  
 No man in Heaven or Earth was able to open the book. —  
*Rev.* v, 3.  
 Behold the Root of David prevailed to open the book. — *Rev.*  
 v, 5-9.  
 Thou art worthy to take the book and open the seal. — *Rev.*  
 v, 5.

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## THE POSSIBILITY OF LIVING WITH- OUT SIN.

Christ came not to call the righteous, but sinners to repentance. — *Matthew* ix, 13

“I WOULD ask, my Father, why so many profess to be followers of Christ, yet are not free from sin? Will you please explain the position taken by people calling themselves Christians, and yet doubting the word of promise?”

“Daughter, while the Apostles walked with Jesus, they often questioned His sayings, and failed to comprehend Him, and many who walked with Him, left Him; even Peter, who professed so much faith and love for Him, denied Him. The flesh is weak. Very many, down deep in their hearts, desire above all things to love God, but they fail to act out that love by words and deeds. They are under bondage to the spirit of the flesh; they fear to speak their minds, as Peter feared the people when he denied knowing his Master. It is the fear of the opinion of the people which holds in check the interior witness, the ‘still, small voice,’ prompting them to proclaim their God in words and acts. Human nature is weak; and the effort to hold fast to God, and mammon, causes very many to lean on



the arm of flesh, the moneyed party, and thereby become as Judas. They receive the thirty pieces of silver, sometimes more than that, sometimes less, with the same condemnation in their souls that Judas had — their peace has fled, they have sold their life, their birthright, which is a part of God, for money; the interior voice (conscience) reminding them, that if they had listened to the voice obediently, it would have saved them from sin, sorrow, and condemnation.

“This, my daughter, explains the many unconverted Peters at the present day, who profess great faith and love for the Saviour, who, when tested by trials and temptations, waver, falter, and fall into sin, and then say it is impossible to live without sinning, while subject to the temptations of the flesh. This class of Christians (in name only) are hoping for salvation; they are sinning and repenting, being self-condemned like Peter; but when their repentance is sincere, they are rewarded as Peter was, and sealed with the holy spirit of promise, the earnest of their inheritance, having the eyes of their understanding enlightened, that they may know what is the hope and the riches of the glory of that inheritance with the saints. There are also repentant ones who wrestle with the spirit of the flesh in vain, striving to regain their lost peace by subduing the flesh, keeping it under. This is human reason ruling, and endeavoring to save itself, to purify itself. The struggle goes on, until, like Judas, self destroys itself.

“You ask, my daughter, if living without sin is possible. God’s word is true. ‘Whosoever is born of God doth not commit *sin*, for His seed remaineth in him, and he cannot sin, because he is born of God.’ Again it reads, ‘The soul that sinneth, it shall die.’ Die to self, and when dead to self, it is alive to God, walking in obedience to Him in all things; this is a life of righteousness in the flesh.”

I said, “My Lord and my God, I thank Thee for this clear revelation of the struggle which is going on in the world through sin. I see it is truly a warfare between good and evil. How clearly Peter sets it forth in the second chapter of second Peter; how great was Peter’s faith and understanding when he wrote that Epistle, how different from what it was when he denied

his Master! We have no evidence that Peter sinned in word or deed, after the endowment of power, which came upon him and others, in the upper chamber in Jerusalem."

"Daughter, neither can the soul born of God sin after the new birth."

"Then, dear Lord, how few are born again! Oh, give me understanding, I pray Thee, that I may see things as they are, and judge of them with a righteous judgment before I speak of them. Lord, keep Thy child!"

"Daughter, thou art mine; fear not. The minds subject to God's will cannot judge with an unrighteous judgment, for mercy, grace, and truth abound in them. It is not you that speak, it is the spirit of truth which is in you and with you. This is the Christ spirit which manifested itself in Jesus, saying, 'They that are whole need not a physician, but they that are sick. I came not to call the righteous but sinners to repentance.' This, my child, is the mission of each one who has entered into life eternal. It is to hold The Light of The Spirit, as they have received It, before others. Those who have entered in, are with you in spirit; those who have put on the Christian garment without the spirit of the meek and lowly Jesus, are sick, whether they admit it or not; they need the Ministering Spirit of the Great Physician, whether they receive Him or not. 'Let your light so shine that others may see it.' This will bring the understanding, day by day, which you so much desire. The scribes and Pharisees may murmur, as they did in the past, but heed them not, for I am thy life, thy strength, and thy reward. Christ's advent brings war upon the world. It is the Spirit of Truth, the sword which proceeds out of the mouth; the testimony of His word, which calls for the centring of all the individual life, love, and affections, on a new relationship, one which sunders for a time all kindred ties, and requires the keeping of oneself unspotted from the world. Christ said, 'Come thou and follow me.' This separation does not necessarily call for a recluse life of pious devotion to sect or creed. It is simply walking in obedience to God, letting His Holy Spirit shine out through you in all your words and acts. Such souls never label themselves

'holier than thou,' neither are they known by the cut and color of their garments, nor the yea or nay of speech; but in their meek and thoughtful consideration for the welfare of humanity, and the salvation and regeneration of the souls and bodies of every child of earth. These are Christians after God's own heart. As each child of earth attains this oneness of spirit with the Master, they go forth with Him to make war with the powers of darkness, the prince of this world who reigns over the children of men, through their ignorance, unbelief, and disobedience.

"There are many who have fought the good fight of faith for themselves and others, still the battle rages between Christ and Antichrist. Christ's foes are those who say they believe His Word, and that He is their Saviour, yet are rebels at heart — antichrists who sin, and say it is impossible to live without sinning.

"Such serve two masters. These are they of whom Peter speaks (*II Peter xi, 22*), who get washed and then go back, and wallow in the mire. Daughter, there is but one religion, one commandment, embracing the law and the gospel — 'Love God with thine whole heart, and thy neighbor as thyself.' This is union with God, which brings into the human mind and soul at all times love to the neighbor. This spirit of a religious life leads into all truth. This is Christianity as Christ revealed it — a holy, catholic, universal sisterhood and brotherhood in Christ. The fatherhood and motherhood of God, with Christ as the living head. Christ the spirit of both, expressing itself in the human family in love and wisdom, under different degrees of grace and development. Christ's Gospel was for the uplifting of the race. By classifying understandingly, the adaptability of each to the best interests of each, for the ultimate good of all. By the harmonizing of the whole world into ripened godliness; Christ's visible kingdom on the earth, which is love and wisdom united; *God's government resting on the shoulders of men and women capable of ruling in love and wisdom.* This is the righteous reign of God in human form on the earth."

## LIFT ME UP.

Out of myself, dear Lord,

O, lift me up!

No more I trust myself, in life's dim maze,

Sufficient to myself in all its devious ways.

I trust no more, but humbly at Thy throne

Pray, "Lead me, for I cannot go alone."

Out of my weary self

O, lift me up!

I faint, the road winds upward all the way,

Each night but ends another weary day.

Give me Thy strength, and may I be so blest

As "on the heights" I find the longed-for rest.

Out of my selfish self

O, lift me up!

To live for others, and in living so

To be a blessing wheresoe'er I go,

To give the sunshine, and the clouds conceal,

Or let them but the silver clouds reveal.

Out of my lonely self

O, lift me up!

Tho' other hearts with love are running o'er,

Tho' dear ones fill my lonely home no more,

Tho' every day I miss the fond caress,

Help me to join in others' happiness.

Out of my doubting self

O, lift me up!

Help me to feel that Thou art always near,

That tho' 'tis night and all around seems drear,

Help me to know that tho' I cannot see,

It is my Father's hand that leadeth me.

— C. F. Parker.



## THE DIVINE LAW OF CURE.

Blessed is the man who has his delight in the Law of the Lord. He shall be like a tree planted by the rivers of waters, that bringeth forth fruit in his season, his leaf shall not wither, and whatsoever he doeth shall prosper. — *Psalms 1.*

THE Law, Divine and Human, is the life principle which manifests itself in human form. Human reason comprehends not the Divine Law. It may admire and glorify the grandeur of Divine Law and order in the universe, but it is in itself powerless to define what it sees and feels, unless taught by the spirit of the Divine. Human reason must admit that the perfect law of motion, existing in the greater, is as complete in the less. We find in men and women the impress of their Maker and Creator, *God*, and so we read they were the last and most perfect of His creation. We find in human nature, light and darkness, in other words, *ignorance* and *intelligence*; we find also heat and cold, the positive and negative forces — life and death. These principles are the same that exist in the heavenly bodies, which revolve in their own orbits; the greater embodying the less, yet each in itself complete.

Thus we see that each human nature, individually, is complete, when the Divine will or law of their being is manifested in the human. We are individually threefold, having in us all that makes us Godlike, and all the possibilities in nature's laboratory. In its infinitesimal form molecular, in its excrescence animalcular, embodied in mass, and distributed equally by sympathetic laws, causing man in his attributes to commune with all formations of life, animal, human, and Divine, either ignorantly or intelligently.

Animal life, being the first form of creation, is the basis on which the *Human* law rests. *Animal law* is *second* in degree, and subject to the Human law. When human reason attains its true aspect, it rules and regulates animal life. But if the animal is permitted to rule human reason, the human laws are broken, and men and women live on the animal plane, sometimes lower even than the brute. This is why there is so



much suffering in all the domestic relations of life, sickness in every form, sorrow, degradation, and death. We see a great deal of human reason rioting with this unrighteousness, and failing to govern or control it, simply because the human reason has not become subject to the Divine law — the law of God — which gives human wisdom and understanding in all matters of life and death. Human reason is God's earthly throne. It is the table of stone on which Jehovah wrote, through Moses, the Ten Commandments. It is God's footstool; and when men and women are willing to bow before it, they will receive the right to reason with God, as He said, "Come, let us reason together," and also receive the impress of the seal of the Divine law, stamped upon their hearts, foreheads, and affections. Thus all the human faculties will be consecrated to God's use alone. We will then be able to see animal life in its true relations (serving, yet subject to the human), thus bringing both animal and human, subject to the Divine. This is the true order of natural life. This is the spirit of *Three in One, the Trinity. This is the perfect Law of Liberty.* The Divine Human; — showing a perfect creation, wherein the animal and human are embraced and embodied in the Divine. This explains Christ's words: "I in them and thou in Me, that they may be made perfect in one."

We see clearly by this, that the Divine life, which is the law of the spirit, is the motive power underlying all life, and manifesting itself in the Healing power. We read in *I Corinthians*, 12th chapter, that there are diversities of gifts, but all from the same spirit, and there are differences of operations, but the same Lord worketh all and in all. To one is given faith, to another wisdom, to another knowledge, to another prophecy, to another the discerning of spirits, to another the interpretation of tongues, to another healing, to another miracles. These are the expressions of God's Spirit as it manifests itself in the human. As it reads, "His Spirit is given to all to profit withal."

In Jesus, the man of God, the world has had the fullest manifestation of Divine power, in what is called miracles. We know there is no miracle in God, all knowledge is in Him;

and as Jesus said, "It is the Father in me that doeth the works." Jesus also said, "My Father and I are one; because He works, I work also." Consequently, there was no miracle to Jesus in the works He did, for He had the Spirit of the Father witnessing with Him. He knew the wants of the people, and healed those who came to Him, in faith believing. Miracles are evidences of God's power. They are beyond the comprehension of the people, and that is what constitutes a miracle. The people recognized in Jesus a greater power than had ever been given to the world through man. That is why He was called the son of the Highest; and He is the example given to the world, of the possibilities of the *Human* nature when submitted to the will of the Divine.

In the spring of 1871 I was boarding with a lady who had been given up by her physician. I had been about one year in the keeping of Christ. He directed me to go to the sick-room. I did so, and, placing my hands on the sufferer, was greeted by the exclamation, "You are inspired by the Lord. Every particle of the disease has left me. I am well, and wish to be dressed;" and on the return of the physician he found her awaiting his coming in the adjoining room. This was to her and her family a miracle. When I asked my God to reveal to me what it meant, it was said, "These signs shall follow them that believe." A mother then brought to me her son, suffering from heart disease, and I laid my hand on his head and prayed over him; the young man became perfectly free from pain and from all the elements of evil which were taking his breath from him; he was obliged to sit by an open window before this, in order to breathe at all; and in one instant he was given all the breath and even more than he could well contain, and he went about showing how great his strength was. This, to all who knew of it, was a miracle. And when I laid my hand on a cancer, praying God to relieve and comfort the sufferer — without hope of its being removed — it dropped away on the third day, to the astonishment of all who knew of it. Many other cases of cancer have been entirely removed, showing clearly that God's Word is an everlasting Word, and cannot pass away. Chills and fever of long

standing have been, by a single prayer, and a resting of the hand on the head, cast out forever. These are the evils or poisons to which so many are in bondage. Fits of all kinds have been entirely removed by the power of God through me; to the people this work has been considered miraculous; but to me it is not miraculous; His Spirit witnessing with mine, I know that The Power is of God. Faith-healing is another phase of the working of God's Spirit. Many believe that if they ask in faith they shall receive that for which they ask. The promise of God is, that if we abide in Him, and His Word abide in us, we may ask what we will, and it shall be done unto us. I know that the individual who abides in His Will cannot possibly ask anything but what is in accordance, as the desires of the heart are the promptings of His Divine Law or Will in the soul. But, if guided by human reason or the spirit of the flesh, we often ask selfishly, so as to gratify the fleshly mind. Such prayers are often offered for the healing of the body and soul, also for the temporal blessings — and if not answered, it is because we ask amiss. Very many, having an intellectual knowledge of the letter, claim the promises of God, and if their prayer is not answered they become rebellious, setting aside the promises as not belonging to this day. We have preachers who do not believe that God answers prayer for the removal of diseases, and if the prayers prove blessings in the way of healing diseases, they account for it on natural principles. Such praying and preaching is dishonoring to God, and confounds His people in the knowledge of His word.

The child of God has all the natural and spiritual advantages — as the two natures combined make a pure channel through which the will and the wisdom of the Father flow in acts of love, in healing the sick, comforting the afflicted, speaking words of counsel and encouragement to those who have grown weak and weary under the burdens of the day. Thus the child of God who lives in the will of the Father, hath His Spirit witnessing with their own continually, so that in a case of sickness either of body or soul, wisdom is given of the Father in directing what to do, what to say; whether the case is curable, or if it is a sickness unto death, or if there are hindrances,

and if so, how removed. All this is possible with the child of God, who walks after the spirit and not after the flesh. In this way the Lord has in the past, and is now revealing Himself to the children of men. The prayer of faith shall heal the sick, and if they have committed sins they shall be forgiven them, in accordance with the promise in *James* v, 15. Many have gifts of healing, but their faith only proves itself occasionally. This comes from lack of understanding. An understanding faith is an open walk with God, and is attained through deep experiences wherein God has opened the blind eyes and spiritual understanding; then it is said we become co-laborers with God. Children no longer, but men and women in Christ. Great blessings and revelations are coming to the world through such precious souls. These are individuals in whom the Law, Divine and Human, is manifested. Every good and perfect gift comes from above, — from the Father of Light, in whom there is no variableness nor shadow of turning (*James* i, 17).

The church having set aside the gifts of the spirit, we find them promiscuously manifesting themselves in the world to-day to the confusion and evil of some, and to the good of others. The law of sympathy, operating through human and animal natures, is quite extensively practised, as Animal Magnetism, Mesmerism, Psychology, Swedish Movement Cure Massage, and so forth. The spirit of good in all this comes from God. But human reason is operating blindly and experimentally, doing some good and much harm. Animal Magnetism is a life-giving power, and many are strengthened by it, and become dependent on its continued use. It is like electricity; a little stimulates, but continued use and taken to excess, weakens, bringing human reason and one's higher nature subservient to the animal nature. This is degenerating, going down and backward, instead of upward, to the Divine, which is the creative force in life, which never dies, never loses its power, being eternal. It is the human and animal nature which dies. Divine life, The Law of Love, is eternal. Why do men and women go blindly into the use of these means of cure? Why not look up and live? Instead of this



they depend on human intellect and reason, leaning on the opinions of men, and wallowing in the mire of human gratifications, which in the end is death. Another dangerous point in the receiving of animal magnetism is this: The sensitive subject is invariably negative to the manipulator, so that human reason is subject to the animal law, or mind of the operator. The results are disastrous, if the mind of the operator is gross or impure, as impure thoughts and motives, also impure blood, are imparted. There is a current of exchange passing from the positive to the negative, while in sympathy, to the extent of stimulating to a dangerous degree or exhausting the animal and human nature of the receiver, to say nothing of the sad state of a spiritual nature under such methods of cure. I would rather call it killing than curing.

Mesmerism is the next in order. This may be used with profitable results in relieving headaches and other difficulties, especially mental ones; that which soothes and lulls the mind, relieves for the time; and when one feels so pure of heart that they can impart help in this way, it is good. But when it is done to serve a selfish end, where the mesmerist does it to control your will, to establish or demonstrate power of mind over mind, it is evil to the object controlled, and is often attended by a loss of will power, that none save God can restore. It is sad to see mesmerists exhibiting this power for the amusement of people, compelling those brought under their control, men, boys, and girls, to do the most ridiculous things. This is not all. They can directly communicate with these subjects, mentally, at any distance. This is the evil mixed with the good.

Psychology is another form of good and evil. We see the good, in strong, pure minds, powerful leaders in social life, for the advancement of truth and the salvation of souls; minds who forget self in their effort to help others; bearing the burdens and looking after the interests of the weaker ones. This is as it should be. There are always clinging vines that need an elm or an oak to twine around. So far so good. But when we see strong men and women use their will power and individuality to oppress the weak, to sway popular opinion



for selfish gain, to prey on the life and interests of those who are unsuspecting, not aware of the evil power to which they are yielding, then we see the evil resulting from the power of those unprincipled people, and how much suffering is caused to the innocent and pure in heart. Many are deceived and betrayed in confiding and intrusting all their earthly possessions to such, and often, in some cases, their souls and bodies, only to discover, when too late to retrace their steps, or retrieve the past, a ruined life, and obliged even to witness the seeds of that ruined life repeating themselves in the life of their offspring. Yet we see the spirit of truth, the healing spirit of good, running like a silver thread through animal magnetism, mesmerism, and psychology, also its opposite error, and evil — the natural elements contain the wheat and the tares. We have a large expression of healing under the head of Spiritualism. This is the voice or spirit of the human repeating itself, as it reads, "The spirit of those who are in their graves shall hear the voice of the Son of God, and live" (*John v, 25*). The awakening power is going forth, although all do not yet know His voice. We find the spiritualists always willing to hear what the spirit saith. They listen and obey the voice of their familiar spirit. Healing mediums are subjected to the control of some one who has lived in the body. Usually the spirit is represented as having been a prominent physician while in the body, and the medium is subject to the will and purposes of the spirit. We know, of a truth, that there has been good done to sick people, and that many have been helped, some cured or raised up. So that we must admit the continuation of the silver thread of Divine life. But the point in view is this: here are healing mediums who would not be willing to be under the mesmeric and psychologic power of individuals in the body, yet are willing to be under the influence of a spirit who has passed out of the body, and may or may not be what it purports to be. At all events, we recognize this fact, that the same principle is again repeating itself: the animal and the human in life controlled by the spirit of the human — the spirit of the flesh. Neither the animal magnetist, the psychologist, the mesmerist, nor the healing spir-

itualist, claim to be led or directed by God. Therefore, they are the servants of whomsoever they obey. Such healing is simply nature endeavoring to restore nature, and this is largely the blind leading the blind. There is very little permanent good done, but a great deal of the social mingling, which tends to confusion, darkness, sin, and suffering. The silver thread of Divine life and love, coming out from the Divine in the beginning, must return to Him. That which came out from God to man must and will return to God through the regenerated human. This can only be done through the spirit of truth as a revealed teacher, presenting itself in the Divine human, whose human nature is entirely ruled and regulated by the Divine law — the law of Love — the law of God. The individual who has attained to this relationship with God the Father, hath in them the perfect law of liberty, the Divine, which enables them to enter into all the discords in which the human family are entangled, and from which nothing save the power of God can extricate; and there shed upon these turmoils the light of Divine truth, in its blessed effulgence, that Light which lighteth every one that cometh into the world. This is the Christ spirit which enables us to stoop down to the lowest hell, and hold the Gospel of peace there, also to ascend into the highest heaven where all is glory. This spirit has the power to enter ail the creeds of Christendom, and connect the truth which each contains with the Divine, removing the differences which have arisen through ignorance, pride, and selfishness. Truth is the umpire which changes hate to love, and the earthly hell into a heaven. It is the silver thread or chain of life which connects each one with God and with each other; healing all the maladies to which flesh is heir, binding up the wounds received in the house of their friends. This brings us where there is but one form of healing. That is the Divine, which is understanding love towards one another, each having the spirit of truth. What one needeth the other hath, and that which he or she hath will be freely given. This sounds very much like the millennium, where pure science and Christ's religion become one, where love and wisdom are united in the Divine, and the spirit of law and order manifests itself in the flesh.

The "Boston School of Christian Science" (so called) presents another phase of healing. If I am rightly informed, this school does not teach that Jesus is essentially necessary as a Saviour, or as the "Teacher" sent of God, through whom we are enabled to know "The Father." The students are told to get away from the dream of matter, into God's sphere, which is the sphere of infinite goodness, and keep there, and no matter shall come in their way, or such sophistry as they have to meet with. They are told to stand their ground, and they cannot help succeeding. That it is only in falling out of this sphere, that they lose their power to heal. That matter has no real existence, and that disease is a delusion of the mind — incorrect thinking. While I accept truth, I must point out the error.

Truth is congenial. It cannot war with itself. God is Love; and when truth and love become individualized life in human form, "we shall see God manifest in the flesh;" seeing with the eyes of our understanding that the very highest conception of God must embrace the very lowest strata of materiality. That to recognize the creative forces of God in nature, we must recognize matter, in all its material uses, for God made man out of the dust of the earth, and breathed into him the breath of life, and he became a living soul; here is the divine use of matter. And although we read, that this body returns to dust, and the spirit to the God who gave it, a finite mind cannot possibly, even when illuminated, do away with the very natural means which God has ever employed, and will to the end of time make use of.

Daily we see flesh and bone moving about, performing their uses, which, in time, we know will be motionless — the spirit having gone to its God — yet, in the present, we must admit them to be realities to us, and to themselves; and according to God's word, these bodies are Christ's house, the temple of the Living God. "Christian Science" (so-called) cannot truthfully call these bodies a non-entity; neither can they call the diseases from which so many suffer, delusions of the mind. There can be no effect without a cause. Diseases are the result of ignorance, people not knowing how to live so as to

avoid them. Solomon said, wisely, "Get understanding above all things." This school will find it impossible to build a scientific highway to God, by which people can approach through an intellectual conception of the workings of His Holy Spirit. Its students must be born again, before they can live in God's Holy Presence, so as to command the evils, or devils, to pass out of those sick ones who come to them daily, seeking deliverance. Jesus cast them out of those who came to Him, and we shall also cast them out when we have His Spirit dwelling in us. Christ Jesus came to fulfil the law ; and through perfect obedience to the laws of God, The Will of The Father, He became conversant with the laws, and greater than the laws, in His becoming equal with the Father, *The Law-giver*. If we, like Jesus, live the law of obedience to God, we shall become wise rulers over the destiny of others; (meaning) the natural law of individual souls, so as to bring them subject to the divine law of cure. We state frankly and boldly, that "Christian Science" (so-called) cannot make Christ-like healers out of men and women who only learn the system for the money they may make out of it. There may be exceptions, but all must admit this school to be known by its proper name — School of Intellectual Psychology — mind over mind.

This is the only evidence of its fruits that we can find. If it were Christian science in reality, it would be the gospel of Jesus Christ, in full bloom. As it is taught and practised, it is a measure of knowledge in the hands of very many unprincipled people which can work very little lasting good, but a great deal of harm.

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## TRUE AND FALSE PROPHETS.

COMMUNING with God in spirit one day, I said, My Father, please tell me of Thy direct life and covenant with man.

Daughter, God has had direct lives that have walked with Him since the beginning. Man is the candle of God — His eternal torch. Thus direct lives have existed, and will continue to exist until the darkness of sin which came through disobedience is overcome.



Pardon me, my Father, if I fail to see it in the hopeful light in which you reveal it. It has taken ages and ages to bring civilization to where it is, and when I consider all the sacrifice of life and time up to the present epoch, I cannot span the future.

Daughter, all through the past ages, even when men and nations warred against righteousness, God's voice, through the mouths of his prophets, spake to the people, and the people regarded it in fear and trembling, and many obeyed it, and even through the wickedness of those times, the Lord God was merciful. Every age has had its lights, its Godly men, its rulers, and although these rulers did not always sit on thrones as kings, yet kings sought counsel from them, so that the wisdom of God has always been with the children of men, and although God's prophets were persecuted, as it reads in the words of Elijah, *I Kings* xix, 10-18, "And he said, I have been very jealous for the Lord God of Hosts: for the children, of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away."

And the Spirit said to him, "Go forth and stand upon the mount before the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountains and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still, small voice.

And it was so, when Elijah heard it, that he wrapped his face in his mantle and went out, and stood in the entering in of the cave. And behold, there came a voice unto him, and said, "What doest thou here, Elijah?"

And he said, I have been very jealous for the Lord God of Hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria:



And Jehu, son of Nimshi, shalt thou anoint to be king over Israel: and Elisha, son of Shaphot of Abel-meholah, shalt thou anoint to be prophet in thy room.

And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay, and him that escapeth from the sword of Jehu shall Elisha slay.

Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

My daughter, you see that God had many direct lives in the past, and has many in the present; but as wickedness wars with righteousness, we see and hear the strife and conflict between spirit and matter, between God and man; but, like Elijah, man will hear the still, small voice, when the Master, the Mediator, and the Father calls him.

My Father, I thank thee for so clear an explanation of thy ways. I know Thou art with us, and, like Elijah, those that are Thine will hear the still, small voice. Daily I know I am guided and directed by it. But, like Elijah, I am jealous of Thy glory: I feel as though I want to work continually in bringing other souls to feel Thy love and care.

Daughter, your zeal is beyond your understanding. Be patient, and each day will bring to you needy souls, or you will be taken to them, just as the Lord wills. Each day's work well done brings a night of rest and peace in God, to fit you for the morrow. Days of work in God's service will become weeks, and weeks become months, and months become years. Each has its limited knowledge to be attained to. At first God desires your thoughts, words, and actions; when you can give them to Him daily for weeks, you get where you can give them to Him for months; and when you have overcome for months, you will overcome for years. Thus, you desire to go forth in the Master's work before you are fitted for it. Be patient, and you will be taught in a manner satisfactory to yourself, beneficial to others, and, above all things, glorifying to God.

I see, my Father, that I am still a child, and that I must grow by degrees into the knowledge of the truth as it is in

Christ Jesus, and have this truth established in me, before I can become a light to others. Help me, dear Lord, to know Thy will, and to do Thy will; let no voice but Thine direct or lead me!

Fear not, my daughter; nothing can pluck out of Christ's hand that which the Father hath committed to His care.

But, my Father, we read there were false prophets in Elijah's time, — please tell me of them.

Daughter, the people who worshipped Baal consulted the prophets of Baal; and we find that when Baal's prophets failed them, or deceived them, they were obliged to call on the prophets of the Lord God.

We read in *I Kings*, xxii, how the king of Israel was advised by Jehoshaphat to inquire of the Lord whether he should go to battle with the king of Syria: "Then the king of Israel brought the prophets of Baal together, about four hundred men, and said unto them: Shall I go against Ramoth-gilead to battle, or forbear? And they said, Go up, for the Lord shall deliver it into the hand of the king." And Jehoshaphat said, "Is there not here a prophet of the Lord besides, that we might enquire of him?" And the king said, "There is yet one man, Micaiah, the son of Imlah, by whom we may enquire of the Lord; but I hate him; for he doth not prophesy good concerning me, but evil." Then the king of Israel called an officer and said, "Hasten hither Micaiah." And the messenger said to Micaiah, "The other prophets have declared good unto the king with one mouth: let thy word, I pray thee, be like the word of each one of the others. Speak that which is good." And Micaiah said, "As the Lord liveth, what the Lord saith unto me that will I speak." So he came to the king. And the king said, "Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear?" And he said, "I see all Israel scattered upon the hills, as sheep that have no shepherd; and the Lord said, They have no master; let every man return to his own house in peace." And the king of Israel said to Jehoshaphat, "Did I not tell thee he would prophesy no good concerning me, but evil?" And the king of Israel said, "Take Micaiah to the governor of the city,

Joash, the king's son, and say, Thus saith the king; put this fellow in the prison, and feed him with bread and water of affliction until I come in peace." Micaiah said, If thou return at all, the Lord has not spoken by me.

The king went to battle, was wounded, and died the same day.

My daughter, this clearly shows you that the Spirit of God rules the destinies of kings, and that man has been His mouth-piece and prophet from the beginning.

My Father, why could not the four hundred other prophets see and foretell as Micaiah did?

Daughter, prophets are only men who speak as their guides direct or tell them. If the four hundred were the followers of Baal, they could not see the things of God; they could not receive the truth of God. "Ye are the servants of whomsoever ye obey."

I perceive these truths, my Father. Christ said, "ye cannot draw salt and fresh water from the same well." We are either the children of sin or the children of God. If the latter, we are pure channels filled with truth, which is the water of life. If the former, we are impure channels filled with the filthiness of the flesh, the fleshly mind in us, deriving its nourishment from kindred minds. That born of the flesh is flesh, but that born of the spirit is spirit.

You are quite correct, my child. When born of the spirit, the guiding influences of God's Holy Spirit is always by you, with you, in you, directing your thoughts, guiding your actions, bringing about in you God's will in all things which tend to make you perfect, and through you make His ways plain to others. "Make straight the way of the Lord." In this manner, God's Spirit has ministered through all ages.

My Father, we have another evidence of the false prophets and the true, in *II Kings*, 1st chapter — "when Ahaziah fell sick, and sent messengers to Baal-zebub, the God of Ekron, to see whether he would recover of his disease. But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king, and say unto them, "It is because ye know not the God of Israel, that ye enquire of Baal-zebub?

Thus saith the Lord, Thou shalt not come down from the bed on which thou lieth, but shall surely die. And Elijah departed. So he did according to the word of the Lord which Elijah had spoken."

My Father, have we not the evidence of God's power through Elijah that we have had in Christ?

Daughter, as I have said to you repeatedly, the Spirit of the Father has walked the earth in man and woman, since the formation of the earth; or, as it reads, since God formed man out of the dust of the earth, and breathed into him the breath of life, and man became a living soul.

Yet, my Father, the spirit of God in man seems like a vague and visionary mirage, as men view God's spiritual dealings with the natural man. See even the enlightened minds of to-day! Those who accept Christ as their Saviour and their Guide, do not live Christ-like. They do not love God with all their heart, and their neighbor as themselves, as Christ did and taught us to do; and the Bible teaches us that he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? This contemplation of mine makes it seem to me as though the people of the present day know no more of God than the people of Elijah's day.

Daughter, Elijah was to the people of that day what Moses was to the people of his day, and Christ was the successive and perfect life of God in man to the people of His day, and for all succeeding days of time; for in Him we have had the old law and the new, the direct life of God in man, the covenant made with Abraham fulfilled, with the knowledge of how the bondwoman's sons may become heirs with the children of the free woman. In Him was the life of man complete. In Him law became subservient to love. In Him God's Spirit of intelligence has become the "still small voice" saying to all, Forsake sin, and follow in the light which Christ has left in the world, the path of righteousness!

You say, my daughter, that God's dealings with man are mystified. The scriptures are clear to those who have the understanding to read them. *Isaiah* xliii, 1, 2, 3, reads, "Thus saith the Lord that created thee, O Israel! fear not, for



I have redeemed thee; I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; the rivers shall not overflow thee. When thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee; for I am the Lord thy God, the Holy One of Israel, thy Saviour."

*Isaiah* xli, 10, 11, reads, "Fear thee not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness; behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish." *Isaiah* xlii, 5-9, reads, "Thus saith God the Lord, He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein; I the Lord have called thee in righteousness, and I will hold thine hand and will keep thee, and give thee for a covenant of the people, for a light to the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images. Behold, the former things have come to pass, and new things do I declare; before they spring forth I tell you of them."

*Isaiah* lvii, 19-21, reads, "I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord, and I will heal him."

But the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God to the wicked.

*Isaiah* lviii, 2-12, reads, "Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God; they ask of me the ordinances of justice; they take delight in approaching God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold! in the day of your fast ye find pleasure



and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free; and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer. Thou shall cry, and he shall say, 'Here I am.' If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday, and the Lord shall guide thee continually, and satisfy thy soul in droughts and make fat thy bones; and thou shalt be like a watered garden, like a spring of water, whose waters fail not."

Daughter, these portions of Scripture show God's dealings with man, also God's requirements from man; and as Christ Jesus has lived these requirements, and has done the Father's will on earth, and has left his title clear to a heavenly mansion, He also has promised to guide, direct, and lead all who will, to the same heavenly home, the same source and fountain of life, from which springs peace, joy, love, wisdom, and knowledge, to the full extent of man's capacity to hold it. Man has no excuse if he knows not God; if he is not learned in the way of godliness. The invitation is given to all, "Come to me all ye that labor and are heavy laden, and I will give you rest;" also, he who lacks wisdom let him ask of God, who giveth liberally to all men, and upbraideth not. Let man live the commandments of God, and he will have God's word in him; and he who liveth The Word will have the witness of the Spirit in himself — Christ in you the hope of glory. Let man examine himself, and see if this faith or light be in him. Prove

thyself. Know ye not that Jesus Christ is in you, except ye be reprobates? Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh, is of God. 1st Epistle of *John* iv, 2: And he who keeps the commandments hath the Spirit of the Father and the Son dwelling in them. Know ye not that your bodies are the temples of God, and the Spirit of God dwelleth in you? I will walk in you, and talk in you, I will be your God and ye shall be my people. Behold, the tabernacle of God is with men, and He will dwell with them and they shall be His people; and God Himself shall be with them, as their God, and teach them by His Spirit, to know Him in spirit and in truth, by revelations in dreams and visions, each having the spirit of prophecy as the oracle of God; also, the written word of His promise to guide the mind, and confirm the prophetic vision, or revelation given for the individual good and that of others.

Thus, my daughter, God by His Spirit speaks to the people of this day more universally than in the past. Fear not to speak as He prompts thee, giving the revealed word of life as He has given it to you. That which has blest holy lives in the past, has blest you in the present; let your light shine forth in the brightness of His revealed life in you: it will answer your own question as regards 'direct life with God.' His covenant is with you, and with others through you.

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## PURE MOTHERHOOD.

THIS is the great problem to be solved by God's people: How men and women are to be helped, or made to see their own good, and God's plan of salvation, in its pure and true form, and its simplicity?

All are well aware that pure motherhood holds the principle or method of child culture. Jesus Christ made this beautiful truth very plain in His reply, when told that His mother and His brethren stood without, waiting to see Him.

He answered them, saying, "Who is my mother or my

brethren?" and He looked around on them which sat about Him, and said, "Behold, my mother and my brethren! For whosoever shall do the will of God, the same is my brother and my sister and my mother" (*Mark* iii, 33-35). Consequently, woman can only become pure and perfect through doing the will of the Father. Not in some things, but in all. This was the obedient spirit in Christ — the Father's will done in Him.

Christ's saying reveals to us that all who become heirs with Him are His brothers and sisters. Christ's expression did not lessen His love for His own mother or His brethren. But in the grandeur of the thought of His inheritance, and the inheritance of all God's children who were and would be joint heirs with Him, He exclaimed, Who is my mother and my sister and brother? whosoever doeth the will of my Father. By this we see that the Christ-love can only be comprehended by those who have come into the Christhood relationship to God the Father, and can say as Christ said, "Whosoever shall do the will of God, the same is my brother, my sister, and my mother." The world needs pure motherhood. It needs mothers who can give to their children God's spirit and word as a gift, a birthright, and who will nurse the babe of God's own spiritual unfoldment (His gift to them) into manhood or womanhood, as the blessed Mary did the promised Messiah, that they may go forth as He did, one in whom God's Will is done, and through whom God's truths are given, His love manifested, His wisdom proclaimed, and His heaven established on the earth.

While this pictures to our mind the pure motherhood of Christ, and the pure motherhood in Christ, I cannot see why woman does not claim her true position, free in Christ, so as to realize her true relation to God and to humanity. It is a fact beyond question, that if we had more true wives and mothers, we would have more pure, true, and perfect lives in men and women. By this we see that regeneration truly comes to the world through the Christ woman; she is, when in her true relation to God, the mould through which the germ of God's Spirit-Life is cast into the natural form; she is the mother,

the nurse, the teacher, the director, the ministering spirit and guardian angel over that child's life. The germ of God's Holy Spirit, incarnate in the flesh. We read, Samuel was a child given to his mother, Hannah, by the Lord, in answer to her prayer, and Hannah consecrated Samuel to the Lord from his birth for all the days of his life (*I Samuel* i, 27, 28). We have also God's words to Jeremiah — chapter i, 5th verse of the book of *Jeremiah* — "Before I formed thee, I knew thee, and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." These are only two of the many evidences given in the Old Testament, of God's direct life through woman. Motherhood, in the order of God, is a solemn and glorious state, an intermediate state between the infinite and the finite, between spirit and matter, between God and man. It is equally terrible to become a mother in the order of lusting after the flesh; and the great question in my mind is, How will woman lift herself out of this slough of bondage in which she has wallowed all these years, until earth is peopled by a generation who know not God? Yet we know that pure motherhood is the great and grand spiritual teacher under God. This truth must be given more fully to the world, and impressed upon the minds of the people, — that mother, home, and heaven are closely related; for example, when a mother leaves her home, whether for a long or short period of time, her teachings remain there, and her memory is sacredly bound by the silken cords of affection and respect, holding the minds of her children firmly fixed in the truths of all her teachings, so that her life and their lives are sealed in one eternal life of love and wisdom with God the Father, who is the life giver, receiver, and unfold-er, through the instrumentality of His own plan of salvation and reincarnation, also regeneration by means of pure woman in her natural motherhood.

We have been speaking of this Divine life through pure motherhood, but have said little or nothing regarding the natural fatherhood.

No one should be ignorant respecting the laws of life under love. We see that pure maidenhood is God's earthly throne



in a special sense. As an illustration, take human nature as existing in a pure maiden. She is God's vessel of honor: her aspirations are, first of all, the love of God; second, her love of righteousness. These combined, embrace the whole law and the Gospel given us by Christ. When God gives to this maiden the husband of her choice, whom she truly loves second to God, the children of this union will be pure, true, and holy. Here we have the natural marriage in God's order: the children of this union will be gifts from God, the fruits of the Spirit. The natural father and mother, having the spirit which makes the third person in the trinity — in other words, the husband and wife being one — the child is the tie which binds on earth that which God has bound in heaven. And that which God has joined together, no man has power to put asunder.

This beautiful illustration of the true marriage *makes the man and woman one, in the love of God and of each other*. And where this union is, there must be unity, peace, and power — God's footstool truly. Yet it is difficult to understand why this true union has not been universally understood and lived out practically in the world. We are aware that many are born under bondage, grow up in bondage, or in ignorance of these truths. They marry and bring children into life, who in their turn marry, and do likewise, until the bondage or sins of the first parents are transmitted to the third and fourth generation. These are called the children of the bondwoman, the slaves of natural propensities, the children of disobedience. Thus comes the question, Why does God permit this disobedience to His will to exist? Here again we see God's mercy. Our Heavenly Father does not condemn ignorance nor the sins of ignorance, for God is love, and God's love is charity. We read, in the beginning: "God created man in His own image; male and female created he them; and God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, *and subdue it*" (*Genesis* i, 27, 28). The story of Adam and Eve in the Garden of Eden, how the earthly serpent beguiled Eve, and she disobeyed God, and how she tempted Adam with the forbidden fruit, and he ate also. And



unto the woman God said, "I will greatly multiply thy sorrow and thy conception. And thy desire shall be to thy husband, and he shall rule over thee." And unto Adam God said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life" (*Genesis* iii, 16, 17).

This is the old state of things. God has given us a new covenant, and that embodies the old. The old being God's first covenant made with man and woman, His heavenly marriage, when He blessed them and said unto them, "Be fruitful; multiply and replenish the earth and subdue it." In Christ's human nature, the temptations of the flesh were overcome. He was the first man in whom The Will of the Father was made complete. Christ is, then, the only guide and life example by which the children of Adam and Eve can become the sons and daughters of God — direct lives with Him — co-workers with Him — co-equal with Him as Christ was, and as we will be when Christ's spirit is embodied in us. Christ's mind, our mind; His reasoning powers, our reasoning powers; and His righteousness, our righteousness. Then we shall be as the Garden of Eden was, when God placed Adam and Eve in it. As the Garden of Eden is figurative of the mind, soul, and body of an individual; or two in one, which is the old man, Adam, serving the new man, Christ Jesus. The subjection of all the old nature to God's Holy Will, brings us into the knowledge of all things, Natural and Spiritual. The curse of disobedience will be felt, as God said it would be, by both man and woman, until all are under subjection to Christ's Spirit, the Mediator, the Saviour, and the Light of God's Truth to the children of men.

Again we ask, why has not this clear view of God's truth been taught and lived by the people in all these past ages?

We see, that man has not had the knowledge or understanding of these truths, save when taught them by the Holy Spirit; and if man is not walking in obedience to God's Holy Spirit, he cannot comprehend the things of God; and as woman has

been subject to man, and ruled by his understanding, as part of her penalty or portion of the curse — she being the weaker one, and the one through whom Adam fell, and by whom all are born in sin — it has placed man and woman's knowledge of Divine life in embryo.

Why has this truth, of our true relation to God, so long remained a mystery? How is woman to be lifted out of this darkness and disobedience, and bondage to the flesh, which is the curse and besetting sin of the world?

We know that disobedience in woman has come largely through ignorance, and not knowing what God's will consisted of, and being taught, religiously and socially, obedience to man's will and his superior judgment. Her mind and her understanding of her true relation to God is so warped and suppressed by human rules, that her position is like that of a caged bird, having become, through the customs of generations, so dependent on man, that she is only strong when under his protection. This bondage to forms and laws made by the natural man, or the sins and desires of the flesh, has caused man to lose sight of God's gift to him — WOMAN. He has fashioned her after his own natural heart, as a toy or plaything. And we might say of some men, that he does consider her practically a convenience, thus he has so overshadowed her, that he has come between her and her Maker, God. Hence both have largely lost sight of their true relation to God and to each other, and to their true mission as man and woman on the earth.

We perceive so much darkness, that we ask, Will this deplorable state of things on this planet, earth, ever be overcome? Will man and woman be brought to their true relation to God and to each other?

We know that all things are possible, and all things are known to God. His laws have always existed. His direct life through woman has never ceased to exist; and as obedience in woman makes her subservient to God's will, in her regenerated state she will bring into life children born of the spirit, and kept by the power of the spirit. For that which is born of the spirit is spirit, and that which is born of the flesh

is flesh. This fleshly house, when purified, is the Temple of God.

Manhood with all its human possibilities must come, sooner or later, to a conscious subjection of all its faculties to the will of God. God has given me this understanding, that children born in sin are not held responsible; but it is a sad inheritance, which God's love and mercy can alone remove, through the teachings of His Holy Spirit awakening the human understanding to a consciousness of God's power to save and redeem from all sin.

It is shown me also, that in His earthly vineyard are the seeds sown which bring forth fruits bitter as well as sweet. That the sun shines on the evil as well as the good. That the rain falls on the just as readily as on the unjust, in the night as well as in the day-time. That darkness is of the Lord, as well as the light. And that darkness was on the face of the earth before God said, "Let there be light." Knowledge comes out of ignorance, as light came out of darkness. And God has placed recorded landmarks all along the Old Testament and the New, beginning with Cain, by forbidding that any one should slay him, which shows that the tares are to grow with the wheat until the harvest.

God's harvest time is upon us, — the ripeness of the age of reason. We have had God's word declaimed by men since the Abrahamic age; we have had also the Abrahamic lineage of the perfect man in Christ Jesus. And since His day, His life and teachings have been theorized, and taught by intellectual rather than heart knowledge, until at present the earth is threatened with a deluge of infidelity.

Thus woman has been taught and enslaved by the teachings of the son of the bondwoman. It is now her privilege and prerogative to so enter into her true position, and her true relation to God as child and daughter, living so fully in the will of the Father, that she becomes the teacher and the saviour of man. She is by right the medium between God and man, the mother in Israel. She has been the weaker and lesser part. She is to become the greater, since, through her purity, she is wedded to God, and has been the producing principle — the

earthly mother, while the seeds of eternal life proceed from the Creator and Father of all, God. We have two birthrights, and, as we have shown, the natural union is on the animal plane, and the life production, by mutual consent, creates only the higher order of animals. Since the beginning, there has always existed a Spiritual Union, a Divine supply, a direct flow of Divine life from the Throne of God to woman, which in these later days has been poured out upon the handmaidens and the children of men as an Awakening Power. Humanity is all more or less actuated by it, as we see many crude and imperfect organisms used to perform deeds of love and valor, and influenced in many instances by the Holy Spirit, who afterwards relapse back to their old natural feelings.

“The Lord can take a worm, and thrash a mountain with it.” Only those who are quickened, or spiritually conscious of its presence and power, and illuminated by it, can walk in the light of it. To such it is like dew from Heaven — it stimulates our growth in Godliness; moulding and expanding our ideas, illuminating our understanding, to the direct work given us to do.

This explains the difference between the natural man and the spiritual man; and although we have had God’s word taught and His spirit manifested through man, since the earliest record we have of the creation, there has been but one man who manifested the fulness of the true spirit of the great Jehovah. That man was Christ. He came to fulfil all righteousness: He was born of woman whose nature was pure and undefiled. He represented to the world the perfect man in God, the human nature filled with the Divine. His life and doctrines have been taught for over eighteen hundred years: where are His disciples? Christianity claims to follow Him, but its fruits are not altogether Christ-like, and He said, “By their fruits shall ye know them.” All this shows man’s imperfect teaching.

We are now entering into Woman’s Christian Era, revealed to us by St. John, in the 12th chapter of Revelation: “And there appeared a wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a



crown of twelve stars; and she being with child cried, travailing in birth, to be delivered." This child spoken of by St. John is the truth in woman as it was in Christ. God sent His son as a Light to the children of men, that all who believed might walk in the Light as He was in the Light. They have heard His word, but they have not lived it. Woman, freed from the bondage of the flesh, purified by the spirit, is the coming dispensation, showing in her maidenhood, wifehood, and motherhood her relative status to God and man. *This is the babe born of woman.* This is the great Light, dawning upon us. It will reveal the Heavenly or the Holy Spirit, placing it where it truly belongs, as the life, love, and wisdom of God the Father, incarnated in woman. When this truth reveals itself fully, grossness and ignorance, and the fallen state of humanity, will have passed away, and be among the dark ages of the past. Woman, in her true position, shall stand before the world as the representative of God in purity, in fidelity, and conformity to the Will of the Father, and in regenerative power over the human race. She shall represent both the male and female power of God upon the earth — Christ in Woman. In her shall the tree of knowledge bloom, bearing its twelve manner of fruits. And the leaves or life of this tree shall be for the healing of the nations; just as the Spirit of God the Father found expression through Christ the Son, so will the same Spirit find expression in and through the daughter. Woman purified is the Bride of Christ, the Lamb's Wife, "the Holy Jerusalem, descending out of heaven from God,

"Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel" (*Revelation* xxi, 9-12).

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star" (*Revelation* xxii, 16).



## THE HAND THAT RULES THE WORLD.

BLESSINGS on the hand of Woman!  
Angels guard its strength and grace  
In the palace, cottage, hovel —  
O, no matter where the place!  
Would that never storms assailed it,  
Rainbows round it gently curled:  
For the hand that rocks the cradle  
Is the hand that rules the world.

Infancy's the tender fountain:  
Power may with beauty grow;  
Mother's first to guide the streamlets,  
From them souls unresting grow,  
Grow on, tho' for the good or evil,  
Sunshine streamed, or darkness hurled.  
For the hand that rocks the cradle  
Is the hand that rules the world.

Woman, how divine your mission  
Here upon our natal sod!  
Keep, O, keep the child-soul open  
Always to the breath of God!  
All true trophies of the ages  
Are from Mother-love impearled,  
For the hand that rocks the cradle  
Is the hand that rules the world.

Darling girls, with Eden music  
Warbling yet in each young heart,  
Learn and treasure household knowledge  
Precious in life's future part,  
When you'll too, exulting mothers,  
Bravely boyed and gently girled,  
Feel the hand that rocks the cradle  
Is the hand that rules the world.

Blessings on the hand of woman!  
Father, sons, and daughters cry;  
And the sacred song is mingled  
With the worship in the sky, —  
Mingled where no tempest darkens,  
Rainbows evermore are curled,  
For the hand that rocks the cradle  
Is the hand that rules the world.

— *William Ross Wallace.*

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## REASONS FOR WITHDRAWING FROM THE ROMISH CHURCH.

I SAID, My Father, if it please Thee, I would like to ask why Thou hast taken me out of the Roman Catholic Church?

“Daughter, Christ is the Way, the Truth, and the Life. He is the teacher, and beside Him there is none other. In Romanism, Christ’s teachings have been modified into what man thinks, and what man’s power can do on God’s earth, His rounded universe. Romanism is claimed by its Hierarchy to be God’s representative power, His church on earth, and that the Pope is the earthly head of that church, and its people are the members of his Headship. This is Catholic doctrine; he who will not believe this doctrine, is accursed by the church, and the gates of Heaven are closed against Him by the authorized claim of Popery. This man-power in the church does not come from God, it is the outgrowth of man’s intellectual power of governing men for selfish purposes and ends. Christ is the only representative of God’s power, and man’s guide from childhood to manhood, in his progressive path, or growth in the knowledge of God’s ways, and the unfolding of the man-nature through its various changes and stages of growth. Christ is God’s church or covenant with man, and every man and woman must be subject to the teachings of Christ’s holy doctrine; Christ the head of every man, and every member of the man obeying the head, and this Christ is God; and thus

each individual, under Christ's method of teaching, becomes a law unto himself, a self-governing principle, an individual church, in whom dwelleth the righteousness of Christ, in whom the love of the Father is supreme, and the love of the neighbor is equal with himself; this is becoming Christ's House. 'Know ye not that your bodies are the temples of the living God, and the spirit of God dwells in you, and he who defiles the temple, him will God destroy?' "

"Daughter, you have been taken out of the church called Roman Catholic, to become an individual church in and with God; to walk with Him, to talk with Him, and learn from Him, the same truths given to the world by Jesus Christ the Righteous. All who would know God in spirit and in truth, must come out from under the slavish will of earthly supremacy, which the Romish Church has claimed, and with which she is self-endowed. By her human influence she has oppressed and suppressed the minds and bodies, and above all the soul's salvation of her followers; as man-power, separated from the Holy Spirit, is satanic. God says to all His children in that church and in other churches, as He has said to you, my child, 'Come out from among them, and be ye separate, and touch not the unclean thing.' "

"My Father, I earnestly thank Thee for the understanding Thou hast given me. Having grown up to womanhood under those teachings, I see so plainly the errors in them, and the false positions which its leaders take, and how its people are held by the opinions and judgments of men who claim infallibility, and whose lives are so inconsistent. How often have I said to priests, Why do you not practise what you preach? God help those in that church and other churches, that take the position as teachers of God's holy word, and have not the Living Word in themselves, nor Christ's love toward humanity, nor His sacrificing spirit, but are merely fitted educationally to preach an intellectual salvation as a profession."

"My daughter, the tares were to grow with the wheat until the harvest. We are in the harvest, God's reaping time, when the chaff will be separated from the wheat, and the straw and stubble will be burned, for the light of God's Holy Spirit is

being poured out upon His people, and the darkness of ignorance, sin and sickness is being overcome. The spirit of Christian Judaism planted in the mother church will be rooted up and separated from the false attachments that have taken the robes of Righteousness and wrapped themselves therein. Nevertheless the Life Principle is positively buried underneath all the false show and parade of Roman Catholicism. But the form supersedes the spirit. This false growth shows itself both in the mother church and in her descendants. Protestantism, and those who protest against her, are equally chained to the bondage of forms, all of which must pass away. Only those who know Him in spirit, and serve Him in spirit and in truth, are the children of God."

"But, my Father, is there not humility and sincerity, also purity of heart in many of the followers of Roman Catholicism?"

"Yes, my child, humble, earnest faith is always rewarded by the presence of His Spirit which said, I am with you alway. Christ is with all who call on Him, who trust Him, who obey Him. Christ's Spirit is the Father's Spirit. It has ever existed, and will always exist. Those who have the germ of His eternal life in them, are a part of Himself. The life of God in the soul always aspires toward Him in faith, in hope, in acts of love and kindness toward humanity, in respect and veneration for all that is good and God-like. There are those, my daughter, who know not Christ as He is preached as the Christian's God. Yet they have written on their hearts the moral law, which is an interior light that works outwardly, in acts of well-doing. They may have no defined knowledge of God, beyond this inward prompting. God sees the interior life, and the end from the beginning; He judges in righteousness. It is human rule and the love of rule that is keeping His spirit, this inner guide, conscience, the still small voice, in bondage. The natural man studies the outer appearance of things, and intellectually fits himself to teach and preach the way of life. No one can preach with profit to others unless they have the inner experience for themselves. 'Out of the fulness of the heart the mouth speaketh.' This is why the worship of God,



when confined to forms and emblems, is only of use as a reminder of our duty to Him, who is and has been so merciful. God's promise is, that to him who keeps His commandments, the Spirit of the Father and the Son will enter, making their abode with Him. His word fulfilled, 'I will walk in you and talk in you; I will be your God, and you shall be my people.' This indwelling spirit of peace came to you, my child, in the Roman Catholic Church, at least, while a member of it. God led you by His Spirit to ask wisdom from the Bishop of your diocese. He would not receive your testimony as a direct message from above; he said that, if you remained in the Church, you must obey the laws of the Church, which are, to hear what the priest says, and only say what the priest tells you is right to say. This, my child, you could not do, as the Spirit of the Lord had spoken to you, and you had heard the voice, and had entered into a covenant with God, to walk in obedience to His Spirit all the days of your life. Thus you obeyed God rather than man. Had you remained in that Church your spirit would have been quenched. God could not have liberated you from the bonds of ignorance, prejudice, superstition and bigotry, as He has. All that is of God in that Church is still in sympathy with you. Love is life. It is truth. These elements never disagree. Consequently, you are still a *holy* Catholic. You belong to a *holy* priesthood, where all are children of the King, with one faith and one baptism of holy love in the spirit of the Father. This is the rock on which Christ built His Church; this is the only Church against which the gates of hell cannot prevail. Apostles, Peters, Johns and Pauls, are needed in this day as much as in the past, so as to demonstrate by their lives the true spirit of a living God, the spirit that was manifested in Jesus Christ and His disciples. They were the true descendants of Abraham, fulfilling the covenant God made with him, that in his seed should all the nations of the earth be blessed. The only true Church on earth is the Church of the Living God; The Church of Christ Triumphant. The Jewish Messiah became the Christian's God, and the wise virgins who waited in that day for the coming of the bridegroom, having their lamps all trimmed and burning, entered



into the marriage supper, and have gone into the resurrection life. But the foolish virgins are still knocking, with their lamps untrimmed, waiting for the next dispensation, when both Jew and Gentile will gladly receive the Messiah as He is, Jehovah, Christ, the Lord."

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## IN PERFECT PEACE.

LIKE strains of music soft and low  
That break upon a troubled sleep,  
I hear the promise old and new,  
God will His faithful children keep  
"In perfect peace."

From out the thoughtless, wreck-strewn past,  
From unknown years that silent wait,  
Amid earth's wild regret, there comes  
The promise with its precious freight,  
"In perfect peace."

Above the clash of party strife,  
The surge of life's unresting sea,  
Through sobs of pain and songs of mirth,  
Through hours of toil, it floats to me:  
"In perfect peace."

It stills the questionings and doubts,  
The nameless fears that throng the soul,  
It speaks of love unchanging, sure,  
And ever more its echoes roll:  
"In perfect peace."

And through the glad eternal years  
Beyond the scorn and blame of men,  
The hearts that served Thee here may know  
The rest that passeth human ken,  
"Thy perfect peace."

— *Standard.*

## WORK DONE BY THE HUMAN HEART.

It would appear, from an account given in the publication called *Mechanical Money-Saver*, of the work of the human heart, that we carry within us a power whose scope is almost incredible. It is said that the total daily work of the human heart is equivalent to 124,208 tons of 2,240 pounds each, lifted one foot. The daily labor of a workingman, deduced from long-continued observation of various kinds of labor, is found to be equal to 354 tons lifted through one foot during the ten hours. This is less than three times the work done by a single heart, beating day and night for twenty-four hours. It is said, if the heart should expend its entire force in lifting its own weight vertically, it could raise that weight 19,754 feet in an hour.

It is said, "When the railroad was built from Trieste to Vienna, a prize was offered for the locomotive engine that could lift its own weight through the greatest height in one hour. The Bavaria, which won the prize, lifted itself 2,700 feet in one hour. This is only one-eighth part of the mechanical force of the human heart, proving that the heart is the most wonderful of machines. Its energy equals one-third of the daily force of all the muscles of a strong man. It exceeds by one-third the labor of the muscles in a boat-race, estimated by equal weight of muscles; and it is twenty times the force of all the muscles used in climbing, and eight times the force of the most powerful engines which the art of man has yet invented."

If this be the true calculation of the power of the human heart, how very essential it is that the sole motive which keeps the heart active should be for the elevation of itself, and for the elevation of the human race. We know that the law of sympathy has its direct avenues to all souls through the holiest emotions of the human heart. All must feel the truth of this down into the inmost depths of their being. The heart has its corresponding signals in each nerve-centre, thence to the muscular centres, and connecting, like a telegraphic network,

with every part of the system, so that in the twinkling of an eye the whole army of human subjects are awakened, and each organ of the body called into action; proving that the heart is a kingdom in itself. It supplies the blood or life to all the organs of the body, thereby controlling and holding all subject to itself. Thus the heart is sustained in engineering its own forces by the unity and power of its members. The law of sympathy draws to itself at will, on the same principle that the law of repulsion repels at will, proving that the heart and human will, when united, becomes a visible power beyond the calculation of man, because it is infinite. The king who rules over the kingdom of the human heart is the Holy One Himself — the Spirit of God which “worketh in us, to will and to do of His own good pleasure.” In the first place, for the individual good; second, the good of others; third, for the revelation and manifestation of Himself to man, as the silent and unseen force which moves and propels all worlds, and the systems revolving in and around each.

All persons must admit that no engine, however powerful, would be available without steam, or a propelling force, to enable it to lift its own weight to great heights. Thus the life of the blood, being the spirit of Him who created all things, is the great human motive power which attracts and repels, and, when concentrated, either for or against, becomes unlimited in power. The Creator has made the hearts of mankind, male and female, to be the great human representatives of the Heart of God, He whose love embraces all things, proving that love is life, and life is power, and that the human heart is God’s engine, the corporeal body the locomotive that carries the train of His thoughts in all languages, comprehensible to all who in spirit know their God. Calculate, if you can, what the heart of man will accomplish when the mind of man understands his possibilities in and with God as a co-laborer. Only think what one human soul in this relationship might do in lifting the hearts and minds of the human family towards their God and each other in love! We have had a manifestation of this power in Jesus the Christ. All the powers of the earth combined could not move His

heart from doing the will of His Father. What think you was the weight which rested on Him, when he was so overpowered with love towards humanity, that He sweat great drops of blood?

This gives us a conception of what Jesus, the burden-bearer, means; He who came to save His people from their sins: Oh, the value of a human soul! Who can calculate what power it requires to raise a soul from the lowest depths of crime, and from the lowest strata of ignorance, despised by the world, and lost in its own estimation? Yet Jesus said to the thief on the cross who repented, "This day shalt thou be with Me in Paradise." This Christ-saying proves clearly to us that Paradise is on this earth, and that Christ Jesus remained forty days on the earth after this saying before He ascended to the Father, returning on the day of Pentecost, as the revealed Comforter, the spirit of truth to man, to remain until He restores the kingdoms of the earth to the Father. This kingdom of God is revealed within, to those who have accepted Him as the Saviour and Redeemer, and out of the heart flow the issues of life. The great heart of Jesus Christ was and is willing to lift up all that are willing to be lifted to one common plane of purity, love, and truth, into the love and wisdom of the Father. And the question is put now to all His professed followers, "Are you willing to have your hearts tested, that you may know how much your human nature can bear of the pressure of God's love — that great lever which moves the universal hearts of all in love towards God and towards each other?" This is a spiritual prize offered to those who wish a spiritual and physical blessing, that they may go forth tested and sealed for the Master's use. This is the testing time. God is weighing the hearts of His people. He says, "All souls are mine," and that "Judgment begins at the house of God." It began over nineteen centuries ago with the Jewish race, the seed of Abraham. Jehovah tested them by sending them a Messiah, a Saviour, and a Teacher, one who would lead them safely through the valley and shadow of the death of self, into the marvellous light of an intelligent walk with God here on this earth, so as to enjoy the promise made to

Abraham and his seed forever. But they rejected the Son and Saviour, and have been in spiritual darkness ever since. A few of the Jews and Gentiles, the sons of the bondwoman, received Him, and thus the light which He gave to the world was not lost. The seed of His Gospel has been sown by His followers over many nations. He has many called by His name. Those who claim Him are about to be tested, so that each heart may be labelled as becometh its own measurement: thus God will have a people on the earth, proved and found worthy to represent Him; delegates from on high, on whose shoulders the government of God can rest; the visible power of justice, equity, and truth — the righteous reign of the King of Kings.

This equitable adjustment on the earth will test both Jew and Gentile; it will prove the genuine from the counterfeit, separating the lambs from the wolves, causing the purified finite soul to express the infinite love of the Father to its fullest capacity. This would be the Kingdom of Heaven on this earth, when hearts and hands unite in proving how much each one can lift of the pressure which weighs down the hearts and heads of their fellow-mortals.

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## THE HEALING FAITH AND FINANCIAL POWER OF GOD.

MADE MANIFEST AT THE CHRIST HEALING INSTITUTE AND FAITH  
TRAINING COLLEGE, CONDUCTED SEVEN YEARS AT  
200 W. 59TH ST., NEW YORK CITY.  
BY ANNA J. JOHNSON.

THIS Godly House was opened on purely naked Faith, having only sufficient money on hand to pay the first month's rent, and one small payment on the carpets and furniture of the house, which were bought on the instalment plan. Such an undertaking seemed to my friends as a certain failure, and they discouraged me very much in regard to it. I told them Paul had lived two years in his own hired house, why couldn't



I do the same thing? They said, "Paul, if he lived to-day, with all his zeal and earnestness would never undertake such a thing in New York City, where money to such an extent is needed, and sought after more than God.

"Besides this, people have been taught that the days of miracles had gone by when God healed the bodies of His people — and what are you to do, when your rent is due, and other expenses have to be met? You will find, dear Mrs. Johnson, that it will be only those who have no money to pay physicians, who will come to you, as the rich are under the control of physicians, and if they come to you at all, would only come under cover, as Nicodemus came to Jesus. On the other hand, professing Christians are under the teaching and direction of the ministers, who preach away the very hope you are holding up, 'of God's willingness, in this day, to heal the body as well as the soul. Here you see, my friend, you have only the poor with you, and while they may love you for the good you do them, and pray God to bless you abundantly, they cannot help you, in fact will only burden you. Financially, we cannot see how you are to succeed. God does not send down manna in these days, nor do greenbacks flow to us, unless through the natural channels of merchandise, or commercial exchange.

"Real faith is not a marketable commodity. People will have to be brought where you were brought, before they can comprehend your spirit and your work. Do what you can for humanity, but do not assume heavy responsibilities, I beseech you, for if you do, you will be sorry, and the cause of the pure Gospel will suffer. If you had ten thousand dollars that you could afford to give to the experiment, then it would be well enough to try it; or if a certain number of moneyed people would subscribe to the support of such a house, so that you could be free from care, I have no doubt a good work might be done; but you have neither of these supports, therefore, my advice is, be careful, and let it alone."

This was the friendly caution which came to me daily, while considering the renting of this house. Strange to say, their words had no effect upon me, but rather urged me on. I said

to myself, This is only worldly wisdom, I must not listen to it. God, my Father, who has healed me, taught me that He is more willing to give His Holy Spirit to those who ask, than parents are to give good gifts to their children; and I know that His Spirit is life and health, and that I must place myself where I can prove this fact to the people of the world. I must go on in the way which God has opened for me to walk in. Thus I reasoned, and concluded I would call on a prominent clergyman who had encouraged me in my work in the past, by saying: "I believe that God is as able and as willing in this day to bless His people as He was in the past." I found him in his study. I told him of my plans and my hopes, saying, "I feel it is the direct message of God to me." He said: "Follow your leadings, Mrs. Johnson; ask some others to help you in this matter, and rely on me as one who will help you financially." This gave me the "inflatus" I needed. I said, all ministers are not against us; here is one willing to help. I felt as if I must call on every minister in New York. I wanted them to accept God as the revealed Saviour and Physician of both soul and body. But I think a more weary task was never undertaken by woman! I found, on talking with one after another, that they had no real faith in the word they were preaching, save as a legend of what had been done by Jesus and His disciples. They said it would be denying God to doubt the past. I agreed with them, but I said, It is as great a sin to deny that the God of the past is not the God of the present. To say that His power has lessened, that His word is broken, is sinning against the Holy Word wherein He says, "I am the Lord God who changeth not." Jesus is the I am, the same yesterday, to-day, and forever. I finally concluded to give up the ministers to their own blindness. I took the house, gave, as one of my references, the minister that said he would help me — but strange to say, that minister failed me. A man of the world, a real-estate owner, not a professing Christian, vouched for the honesty and integrity of the woman, saying, "I do not think Mrs. Johnson has much means, but she is one who will undertake nothing but what she can and will accomplish. If I had a house vacant and she

wanted to rent it to-day, I should not hesitate to give it to her."

This settled the matter of rental, also the friendship and help of ministers (as not one hand has been extended to me by them unless to hinder) in this Gospel Work which God has given me to do in this house. I am giving a plain statement of facts, for the encouragement and enlightenment of those who are coming up after me, in the light of the New Gospel, or rather the old made new to us, by the light of His Spirit shed abroad in our souls. With a hopeful and thankful heart to God, and the sympathy of those who have aided me, the house was opened the first Sunday in November, 1882. A notice was put in the newspapers, that a Gospel Meeting, free to all, would be held every Sunday at three o'clock, in the parlors, setting forth the Gospel of full salvation for soul, body and spirit: also services Thursday evenings at 8 o'clock. This announcement brought to the house many inquiring souls — and very many through curiosity — still, each had the message of glad tidings made plain to them, none came and were sent empty away; thus each day brought needy souls. Some left a freewill offering; others did not; nevertheless, not the slightest discouragement entered my mind. When the question of money would come up, the consciousness that God would supply was the inmost thought of my soul, and crowded out all human fear.

The spirit of the flesh would often say, Where is your rent coming from? I would answer, God knows, that is enough for me. I am resting in Him. About the 22d of the first month, I received a letter from a dear Christian friend who had been healed through me, of dropsy of the heart, some years previous. When I opened the letter, imagine my surprise when a fifty-dollar bill presented itself to me. The letter read: — "Dear Mrs. Johnson, I send you this, directed of God, feeling that you are in need of money. I had a most peculiar dream this morning before I wakened; I saw myself standing alone on the bank of a clear lake of water. Everything looked beautiful to me, and as I stood in admiration of the landscape and scenery on either side of this beautiful lake, my attention was

called to an object out in the centre of the lake. I looked intently to see more clearly what it was, and discovered it was the hand and arm of a woman in the act of drowning, for I could see the sleeve and well-rounded arm and hand distinctly. But oh, the terrible feeling that came over me as I stood there, helpless, looking at that hand extended to heaven for help — and I could not reach her! I awakened trembling all over, and in earnest supplication to God besought Him to help me to understand the dream. I feared that either one of my daughters was in danger, and I have held them in prayer before God since I awoke; but when I read your letter, dear Mrs. Johnson, although you do not speak of yourself as needy, I feel that it is not my daughter who is in the depths of drowning, but you, and I send you this fifty dollars without a moment's delay. Write me please, and tell me all."

I wrote this dear friend a letter of thankfulness, telling her that the fifty dollars gave me enough with what I had to pay my rent on the first of the month, also a little over — that I saw God very blessedly in her dream, that I realized I was out in the clear water of the river of life, apparently out of reach of those on the material shore; nevertheless, He has His watchmen on the walls of Zion to see that nothing is lost. They will bring to the rescue such as can and will sustain me. I shall never drown, dear friend. His life-boat is ever near — He has made you His messenger this time to row me ashore. He will send some one else to the rescue undoubtedly when the next need presents itself. May He ever find you waiting and watching with your lamp trimmed and burning, waiting to be led by Him.

Every day I saw God's hand in sustaining and directing the workings of that house, in the Divine Revelations of His love and wisdom at all times. It has been to me a blessed school, in which I learned, through tried and severe experiences, the conflict which is going on between spirituality and materialism, between selfishness and unselfishness, between health and strength and its opposite, sickness, weakness, and suffering. Each lesson has contained volumes to me, books full of wisdom, that in the future will bring light to humanity,



and glory to the God of all truth. But I am getting away from the working record of the Institute. Suffice it to say, that each month's expenses were invariably provided for, through that which was given as freewill offerings by those who were healed, so that, at the end of the first year, the house was out of debt — the furniture and carpets were all paid for. Six months later, the adjoining house was rented and connected with 200, with the additional faith and hope that the God who had so bountifully provided means to do so much good in the past year and a half, would sustain and fill with needy souls, both houses for His own glory and the good of His suffering children.

I found it hard to make my friends see that this second house was not too great a venture. Two thousand dollars a year rental, besides all your other expenses! they would say: my dear Mrs. Johnson, are you quite sure God wants you to do this? I told them yes; if I knew my God, and I had cause to believe I did, I am quite sure I heard His voice telling me to take the second house, which I have taken, and furnished like the first. There have been times during the occupancy of those two houses when it did seem as if the spirit of unbelief and persecution which has followed me, would overwhelm me, and engulf this Gospel Ship, and all on board would go down into the depths of despair, and the cause would be buried beneath infidelity and scepticism; yet through it all God has allowed me to feel charitably towards all, especially for the unconverted ministers, who hold in themselves the spirit of jealousy and hate toward others, especially women, who have left all to follow Christ Jesus. These men are in the gall and bitterness of the flesh, and this is the Dragon's spirit spoken of in Revelation, persecuting the woman and her child, — the Truth. They cannot hurt nor harm one hair of the head of those who are hid with Christ in God. Christ said, "In this world ye shall have tribulation, but in me ye shall have peace."

The HEALING VOICE, published from the Institute beginning with October, 1884, was a heavy source of expense, and also a blessed outlet for the truth, giving the varied workings of God's



Holy Spirit, in healing the sick souls and bodies of His people, and giving them understanding with regard to their privileges in Christ. It carried the light of the Spirit, the Gospel of full salvation, to many homes. It is difficult for me to say whether the HEALING VOICE or the houses blest me the most; both were all that I could struggle under, spiritually and financially. They seemed to me at times more than I could possibly bear, yet God was waiting near, as if hiding behind the dark, heavy clouds, until through human experience my soul, mind, and body were so expanded in faithfulness toward Him, that each burden brought to me the visible presence of His Spirit in power, lifting from the soul the earthly burdens of responsibility. This made me strong in faith, and wise in Him, more capable of going out farther and farther into the mysteries of life revealed through pure, unfaltering faith; yes, carried out into the ocean of God's love. I find, dear friends, that our spiritual education is attained through the trying school of explorations in this spiritual life of faith. The eye of faith leads the way into this unknowable land, rich and rare in treasures yet untold. We must be willing to go down into the depths and up into the heights of God's mysterious universe of worlds. A practical knowledge of the gospel of Jesus Christ is learned through walking with Him through the vale of tears, also up into the glories of Mount Sinai; and unless we have been down into the deepest and darkest place, and feel and see Him there, and know beyond all question that His Spirit sustains, having come up with Him into the highest effulgence of His glory, receiving understandingly all that the eyes of our soul can bear, and are proved and tested, and thereby taught in every particular, we cannot understand the heights and depths of the joy, peace, and power which is in store for those who love God, and are to enjoy with Him the unspeakable riches of His glory.

The Christ Healing Institute has been a very blessed school to me, although I often felt as if I had gone back to the serving of tables, owing to the amount of domestic cares which rested upon me.

I wish to say for the glory of God, that His work has been

miraculous. I saw His power as visibly with us, as it was at the marriage at Cana of Galilee, when He turned the water into wine. I had also the clear evidence that Christ is as able to-day to feed five thousand people on five loaves and a few fishes as He was by the shores of Galilee. He has fed thousands with the bread of life, in and through this work which was begun in so small a way, with a few dollars blessed by Him. The few dollars, like the loaves and fishes, increased in the seven years, to where were gathered up very many baskets full of the fragments left us from the feast God enabled us to spread before the New York people, and also the nations. The HEALING VOICE has gone forth on its mission of love, carrying the everlasting Gospel of the Son of God, to the people of every land. We shall never know in this world how many souls were fed through this small beginning. Like the mustard seed the man sowed in his field, it became in time a tree, where the fowls of the air came and built their nests within its branches. May many souls find through our experience, and the workings of the Holy Spirit through us, a resting-place under the shadow of the Father's Almighty Love!

CHILD of My love, lean hard,  
And let Me feel the pressure of thy care:  
I know thy burden, child; I shaped it,  
Poised it in Mine own hand, made no proportion  
In its weight to thine unaided strength:  
For even as I laid it on, I said,  
"I shall be near, and while she leans on Me,  
The burden shall be mine, not hers.  
So shall I keep My child within the circling arms  
Of mine own love." Here lay it down, nor fear  
To impose it on a shoulder which upholds  
The government of worlds. Yet closer come —  
Thou art not near enough. I would embrace thy care,  
So I might feel My child reposing on My heart.  
Thou lovest Me? I know it. Doubt not then,  
But loving Me, lean hard.

— *Selected.*

## CURED THROUGH FAITH AND PRAYER.

MRS. K., a lady of middle age, paralyzed for two years, was brought to the Institute for healing. She was unable to stand alone, and her right arm was helpless. I prayed for her, laying my hands on her head, after which she was able to walk, without assistance, back and forth across the room, raising the helpless arm to her head, and using it in various ways, showing she had been given the full use of it. She left the house, walking unaided, to the great delight of her daughter and grand-daughter, who rejoiced with her and acknowledged God as the *only* physician (all others having failed in her case).

Mrs. K——, of Brooklyn, a lady between sixty and seventy years of age, had been paralyzed three years on one side. I was called to see her at her own home, as she was not able to be brought to me. I prayed for her, laying my hands on her head. After the prayer, I said to her, Now let me help you walk across the room, in the name of the Lord.

We walked together a few times, and then she tried it alone, and for the first time in three years, walked in freedom. At first it was a little tottering, but step by step she gained strength and confidence in herself and in her God. I left her full of praise and thanksgiving.

The next day, her son brought her to me, over six miles, by carriage. She remained one week, her improvement during that time being something marvellous. Before I prayed with her, it took two persons to support her up one flight of stairs, but while at the Institute she walked up and down stairs with no other assistance than my walking beside her.

Surely, no power save that of Almighty God could give this remarkable strength to nerves and muscles so long weakened by disease and disuse.

Mrs. M—— suffered with attacks of severe headache for years, was cured, the cause of the headaches removed, and her soul baptized with the Holy Spirit.

Mrs. D. G——, cured of liver and stomach trouble of years' standing.

Mr. L—— brought his son, who had suffered for nine years from epileptic fits, to the Institute for healing.

The young man's mind was weakened by the disease, and at times he would be so unruly that nothing could be done with him. The family at such times feared violence from him, and often had to go out of his reach. The father told me of his son's sufferings (he would have these fits as often as twice a day), and of the continual anxiety he gave his father and mother, and begged me to pray God to heal him. I was shown the scars where, during one of his fits, the young man had fallen upon the stove and been burned, and his father said to me, "It is like the case they brought to Jesus, of the young man who was possessed with devils; can they be cast out of my son?" I had faith given me to believe they could, and I prayed for him.

From the first prayer, he was a changed being; he had no more fits, and his mind became so clear, and his spirit so prayerful, that he now sings praises to God, instead of giving utterance to the visible power of evil spirits. His father told me he ate enough for three persons — could not apparently get food enough to satisfy him — I replied, "Through your son you must have fed legions of them!"

Mr. Peter H——, of Brooklyn, came into the Institute hobbling, leaning on a heavy cane. He told a pitiful story of ten years' suffering from rheumatism, and his drawn face and bent form attested the truth of his words. I asked him if he believed on the Lord Jesus Christ. He replied that he did for his soul, but he did not fully for his body. I was able to show him by the word of God, that the same power that saved the soul could heal the body, and, glad to be taught his rights as a Christian, he humbly prayed God to forgive him all his past sins, and to heal him of his present afflictions. I fervently united my faith and prayers with his, and had the satisfaction of seeing an immediate answer to our petitions, and God's powers manifested in the body of this feeble brother. When he entered the house he was too weak to stand, unless supported by his stick; now he walked the room praising God, with a face radiant with new hope and joy, too happy to touch



his cane. "No, no," he said as he was leaving, "I will not take it with me; I might be tempted to turn to it, in a moment of weakness, and I am going to trust in God only." He has visited the house, attending our meetings, since, still in the spirit of praise and thanksgiving for the health, and strength, and peace of God, which he possesses.

Miss M. G——, of Brooklyn, came, leaning on a stout cane, having suffered for eight years with a violent pain in the knee. At times, she said, the knee was so tender that she could not bear any covering on it. She wore, by advice of her physician, an elastic stocking. This I removed, laying my hand upon the knee in the name of the Lord.

All pain instantly vanished from it, and since that prayer she has had no trouble with it.

A young lady, Miss J——, of Saratoga, was cured of epilepsy over two years ago; she has never had a return of the fits. Praise God for the great evidence we have that He is the same Almighty Saviour.

Mrs. W——, of Newark, came, in the last stages of consumption, having been given up by physicians. I prayed with her, and at the close of the prayer she exclaimed, "I am healed! I know it," and she certainly seemed to have taken a new lease of life. Strength was visibly given her, and her mother and son wept over her tears of joy.

She visited me daily for eight days, coming from Newark, N. J., to New York each day.

This shows that consumption is as readily controlled by the Great Physician as any other disease. "All power is given me," Jesus said, "in heaven and on earth." "Ye are my witnesses saith the Lord."

I am astonished that people do not awake to a consciousness of their privileges in the Lord, and be well and strong and happy.

Another case of consumption was brought to the Institute — a young lady of twenty years of age, in the last stages of the disease. She was unable to turn in bed, with the pain and soreness in her lungs. I talked with her, instructing her in faith. She was willing to learn the way of the Lord, so that



she might be in a proper spirit to be prayed for. She was very anxious to live, if God would only spare her life! I prayed with her, and for her, and then said, "Now trust God implicitly, and when you feel as if you would like to turn in bed, ask Him for Christ's sake to take away your pain, and you will have your prayer answered. I left the room, and in less than an hour I was called back to hear the good news that all the pain and soreness was gone, and that the patient could help herself and move about in bed without suffering. She said, "I am healed and am sure *God* has healed me." Certainly, from that time she had no more pain, nor the old racking cough. When she raised phlegm, it was without any apparent effort. Finally even that ceased, and she sang hymns of praise to God as sweetly and loudly as anyone in the house. She left for her home three weeks afterward, having the spirit of the Lord witnessing with her spirit. She was a professor of religion before she came to the Institute, — she left it, a *possessor*.

St. Paul tells us, "Faith is the substance of things hoped for," but he also says, "when ye have received that which you hoped for, it ceases to be hope; it is a reality."

Thus when professing Christians come to be healed, they need to be brought into their true relationship to God through Christ the Lord, wherein they become *possessors* as well as professors, and when they go away it is as *living Christians*, children of God, walking in obedience to the Voice of His Spirit, finding in Him a present Saviour, — One who has saved them and they know it; One who is keeping them from sin and sickness.

They *know* this. It is no longer a hope, but a reality. To them Christ has revealed Himself as the Saviour of their souls, and the healer of their bodies, and this consciousness makes them living witnesses of the truth, and endues them with His Spirit of Peace and Rest.

## JESUS, THE RESURRECTION AND THE LIFE.

A SERMON DELIVERED BY MRS. ANNA J. JOHNSON, AT THE CHRIST HEALING INSTITUTE, SUNDAY, OCTOBER 5TH, 1884.

"Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha." — *St. John xl.*

THIS chapter reveals the mission of Jesus, the power of Jesus, and salvation through Jesus. His mission was to redeem the people. The same spirit that manifested itself in Jesus in that day, is to manifest itself at the present time; the same gospel that was preached through Jesus in that day, must be preached through His followers at the present time; the same spirit that lived in Jesus then, must live in the human nature that claims Christ as a Saviour. The same spirit that came forth from the Father, manifesting itself in the earthly nature of Jesus revealing the incarnate God, will be revealed in the human souls that walk in the will of the Father at the present time. The same spirit that manifested itself in Jesus being manifested in us, has the same power to-day that it had in that day; it can say as Jesus did: "This sickness is not unto death, but for the glory of God."

Why is the revealed will of the Father in this day questioned? Because it was questioned in that day.

Martha said unto Jesus, "Lord, if thou hadst been here, my brother had not died. But I know that even now, whatsoever thou wilt ask of God, God will give it thee." Jesus saith unto her, "Thy brother shall rise again." Martha saith unto Him, "I know that He shall rise again in the resurrection at the last day."

Jesus said unto her, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?"

She saith unto Him, "Yea, Lord: I believe that thou art the Christ." But when Jesus led the way to the tomb, and commanded them to roll away the stone, she said, "Lord, by this

time he stinketh for he hath been dead four days." Jesus saith unto her, "Said I not unto thee, that if thou wouldst believe, thou shouldest see the glory of God?" Then Jesus cried with a loud voice, "Lazarus, come forth," and Lazarus came forth, bound hand and foot with grave clothes. The Christ that called Lazarus forth knew when He talked with Mary and Martha, that it was a sickness not unto death, but for the glory of God. Jesus saw that He had to go away for a time, to let the man die apparently, that others might believe He was the Christ. Jesus knew He might stay away until He was moved by the Father to return to Martha and Mary, and then to reveal to them and to the Jews, and to His disciples, that He was the Jesus, the Son of the Living God.

Although Martha and Mary loved Him, yet they could not believe until they had the evidence, and so it is with the people of this day, they cannot believe these things until they have the evidence, and even after they have it, many do just as the Jews and Pharisees did in that day — although they see it, some doubt.

About three years ago I felt that the Lord wanted me to go to Newark, N. J. There was but one person in Newark that I knew, a lady who was healed through me at Ocean Grove. I could not quite understand why the Lord should want me to go and see her. She had not written as often as she said she would, and I wondered and reasoned, until I became confused. I said to my daughter, "I don't know why it is, but my mind is very much divided, as to whether God wants me to go to Newark or Boston." She said to me, "Why don't you ask the Lord which place He wants you to go?" After asking, I said, "Daughter, the Lord shows me a very dark way before me, but beyond it a bright light like the light of His coming. It seems as though it was the kingdom of Jesus Christ on the earth, it is so brilliantly clear." "Whatever the trials, or the dark way may be, it is so bright beyond that it will more than make up for the trials that I may have to pass through." I said to my daughter, "If you come home and find me away, you may know the Lord has taken me, and I will telegraph you from whatever point I am at." The following day on

crossing Sixth Avenue about Eighth Street, it was said, "Take the Christopher Street car to the ferry." I said, "Lord, is it Newark?" and the words came, "It is Newark." After I got on the other side of the river and took the train, we had gone but a little way when it became very dark — having entered the tunnel. I knew nothing of the tunnel, and I said, "Dear Lord, is this the darkness? If so, it is not so great a trial after all." The train went on, and I was peaceful and happy. Arriving at Newark I inquired the way to my friend's house, and strange to say, everybody I met had the shadow of death resting upon them, like a pale white veiling, and I said, "Dear Lord, what is the matter with Newark? There is death here. Is this lady I am going to see sick unto death? Oh! what is the matter?" There was no reply. Still every one that I looked at seemed to have this shadow resting over them. I went on to the house, rang the bell; it was answered, and they told me this lady was at her sister's, whose husband was dying. I stood still for a moment, and said, "Lord, what does this mean? Have I been mistaken in coming here?" While I was considering it, the person who opened the door said, "I will point out the house, it is very near; you can call there and see her." She pointed it out, and I felt I was to go to the house. She was rejoiced to see me, and said, "I am so glad, Mrs. Johnson, you came at this time. My brother-in-law is dying; come in." I hesitated, and said, "Lord, am I to go into this house of mourning and death?" I was moved to follow her into the parlor, and she beckoned her sister in the back parlor to come there, and said, "This is Mrs. Johnson, through whom I was healed." She took me by the hand, and said, "Come into the other room." I followed them, and found before me the substance of the shadow, a man dying.

I stood transfixed before death, and in communion said: "Lord Jesus, Thou art the resurrection and the life. You have brought me face to face with death; what is Thy will concerning this man?" The Lord showed me that the man's lamp was trimmed and burning. I turned to the wife and said, "He is prepared, his lamp is trimmed and burning."



She said, "I feel that he is, he has made his peace with God." Then I was led to remove my mantle and bonnet, and lay my hand on the man's head. Not praying with the man, but talking with God, His Spirit revealing to me the nature and condition of the man's soul and body. The man drew a long deep breath three times. He said, "I have not breathed that way in a long time." I did not feel moved by it. His wife and sister stood looking on, and as I sat there a few minutes longer, a cloud of darkness came from the man over me, causing me to almost lose consciousness. I could not see the Light of the Lord, nor the will of the Lord; I felt I must walk out in the open air. I did so, and his wife followed me, and said, "Mrs. Johnson, what do you think of my husband?" I replied, "I believe the Lord will spare him to you." She said, "He has been a good husband," and I again replied, "He will be a truer man, a better husband than he has ever been before." After we had talked a little I went back, and sat down again by the side of the man, feeling free and clear in the Lord, and while I sat there the man became so well and strong in himself that he said, "I feel able to be dressed." I left the house, and went with my friend to her own home; and the man arose and dressed himself, and walked that house in the strength of the Lord, in the power of His Spirit, praising God in the fullness of his nature, so filled with the glory of God that there was nothing in him but praise.

Thus this human nature was resurrected and came forth from a living death. When his physician, Dr. Hagar, heard it, he came hurriedly to the house saying, "I heard outside that Mr. Williams had recovered, walked the room." The Doctor talked with him and said, "This is of God, Mr. Williams, all of God, for this morning when I left you, there was no medicine that could have done anything for you, nor was there power in man to do anything; this is the power of God."

Is not this the spirit of the Father and the Son and the Holy Ghost manifesting itself in the human soul, raising the dead at the present day, as it did over eighteen hundred years ago? This same Gospel that was revealed in Christ Jesus is to be lived out in men and women now. And when that Gospel is



thus revealed, we shall have Christ's human nature manifested in us. No sick or troubled one who comes to us in faith believing, but what will be delivered from the power of sin, and the evil in this world; because this Gospel is the power of God unto salvation — it is the glory of the Truth — it is the resurrection power, the life of the Spirit — the risen Christ.

This is Christianity as Christ taught it; this is the only Christianity that honors Him; this is the way in which the Will of the Father is to be revealed, the manifestation of His Word — the living principle and power of Christ's Gospel, revealed in the soul, mind, and body of the human "sons and daughters of God."

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## REPORT OF THE TESTIMONIES AT THE GOSPEL SERVICES.

MRS. JOHNSON said: — "It is helpful to each of you to testify; it will strengthen and bless you, and make room in your heart for more peace and joy."

Le Grand B. C——n, cured of morphine, liquor and tobacco habit. I was taken sick about four weeks ago. Dr. L. (my mother's family physician for twelve years) gave me medicine, which I took — without benefit. I was growing *worse* all the time, when an old friend called upon me, and said, "You are not taking the right kind of medicine for your disease; what you want is 'blackberry brandy;' that will cure you." So I took one quart a day — for five days — and, of course, it made me worse. I called on my physician, and he said, "I must give you morphine." He gave me morphine for twelve days. Dr. Lawrence, a friend of mine, called in one Sunday morning. I was still under the effects of the drug. He said, "Come, get up, and go to meeting with me." I said, "Don't talk about meeting; it is just about time for another dose." "Well," said he, "take another dose, and it will kill you; get up! We are going into Mrs. Johnson's meeting this afternoon." "Oh, they will think I am crazy, or an old dead beat," I replied. "Well," he says, "you and I will go." So

I came in, and heard Mrs. Johnson read a chapter in the Bible. At the close she prayed for me, and taught me to pray for myself, and *I have had no desire since that Sunday afternoon for morphine or liquor.*

My physician said to me, "Where have you been? hiding away from me?" I said, "Dr. Lawrence wouldn't let me take any more morphine," and I told him about my visit to Mrs. Johnson. He looked steadily at me and said, "LeGrande, I have heard about the power of prayer, but I never have seen such a specimen of it as you are. You were filled with morphine; you got down on your knees and begged for it, so that I had to give it to you. Now I have the living evidence in you that what you say is true."

Mr. D. testified: "I praise God for the blessing that I have received since I have been trusting God.

"I have suffered greatly from what physicians called lumbago. They gave me no help. I came to Mrs. Johnson's, and learned how to put myself in God's hands and I became well, and I praise God to-day for it."

Miss J., cured of paralysis, said: "Each day I am strengthened, and feel that all Mrs. Johnson teaches us, the Lord will do; and He is teaching me as a little child to trust Him."

Mr. H. V.: "I can certify to the power of the Lord that cured me of dysentery. I used medicine for eight days, and gave up the medicine entirely because it did me no good. I came here to Mrs. Johnson, and was cured entirely of that disease.

"I have trusted God every day since, and I hope the Lord will keep me, both soul and body."

Rev. Mr. S., of this city: "I did not come here to say anything, Mrs. Johnson, I came rather to listen. However, I will say that I have very great faith; I have absolute faith in the power of the Lord to keep fully the soul and the body. The truth of the doctrine has grown upon me the last year or two with very great power, and I now can scarcely see how anyone who reads the Scripture, can have any doubt of it at all. The doctrine about the forgiveness of sin seems to cover it entirely.

“As soon as we put ourselves in such an attitude towards God that His life-giving power can flow into us, then He forgives us our sins. He never holds them against us. We never treasure up the sins of our children.

“When they brought him that was sick to Christ to be healed, He said unto him, ‘Thy sins be forgiven,’ and when questioned, He said, ‘Whether is it easier to say to the sick of the palsy, thy sins be forgiven thee; or to say, arise and walk. But that ye may know that the Son of man hath power on earth to forgive sins. Then saith he to the sick of the palsy, Arise, take up thy bed, and go into thine house.’ This shows that the forgiveness of sins is for the soul, and all that is necessary for us is to give ourselves up to the Lord so completely, to lose our life in His so fully, that His life can flow into and through us.”

Laura G. H. said: “Having been under the care of doctors for several years, without receiving much benefit, I had almost lost hope, when my attention was called to Mrs. Johnson last June. I visited her, and had her assurance she could cure me. I continued my visits for seven days, and found more relief in those seven days than I ever had during my entire sickness. I improved so rapidly and felt so well that I left the city to make a long visit, and during that time I strayed away from Mrs. Johnson, and, in a great measure from God. On my return to the city I was taken very sick from inhaling stove gas, resulting in pneumonia. I wanted the best medical skill I could get, and knew of no place better than St. Vincent’s Hospital. My husband being absent at the time, I sent for a friend, and was taken to the hospital on Wednesday. I knew, after I had been examined by the doctors, that they did not understand my disease, and I grew worse every hour. On Friday my husband came, and when he saw me, he had no hope of my recovery. On Saturday night about 12 o’clock I felt a change, but did not know what it was at first, but soon felt it was death. I was all alone in the room, as the nurses only visit twice in the night. I prayed for some one to come to me, but no one came. I was in that sinking condition for nearly an hour; all hope of ever seeing my husband or chil-

dren again left me, neither would they ever know how I felt in my last moments. Oh, how I wanted to speak to them! Only to kiss them farewell as I felt my breath fluttering as if about to take its flight! when a form, with a face like an angel's, stood before me, apparently in three bodies. Mrs. Johnson came to my mind, and I knew I was beyond the Doctor's aid, and that I must look to God, and I began to pray with all my heart, and it seemed in a moment my room was filled with the Spirit and Presence of God. I felt calm and peaceful, did not wish to be disturbed by anyone, took little notice of the nurse when she entered. Next morning when my husband came I sent him for Mrs. Johnson. She came that evening to see me, and when she prayed for me, I felt I was to live, and on Monday, my husband had me removed to her house where I am to-day. I feel as well as ever, except I am a little weak yet. I am satisfied that nothing but the power of God, through Mrs. Johnson, could have saved my life, and I thank God, that through this sickness I have been brought nearer to Him and have learned to trust Him in all things and say, Thy will be done.

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### REMARKABLE CURES.

At a Methodist class-meeting, I met Mrs. R., who was a sufferer with asthma for twelve years. I said to her, "What are you doing or taking for your cough? It is a very terrible one." She told me of the many things she had tried without any apparent help. She feared there was no help for her. I said, "If you will leave off *trying*, and give yourself fully into the hands of the Great Physician, He will instantly pass all disease from you." She looked at me astonished, when a friend of hers replied, "Don't you think God permits sickness so as to bring us closer to Him?" "I said to her, if you come to Him to-day, you will not *need* the sickness to bring you." "Be His to-day, and you will be His always." I felt such a dark cloud settle over me that I said, "I must go, I feel badly," and left the room. I told Mr. S., the minister, the following

Sunday, that I could not come to his class-meetings any more, the last one made me so ill, when he immediately replied, "It was not the class-meeting, Mrs. Johnson, that made you sick; you took upon yourself Mrs. R's asthma — cough, cold, and all. She has not coughed once since." I said, "Thank God! Praise Him forever."

Mrs. N., at the Windsor Hotel, New York, suffered with nerve exhaustion, and dropsy of the heart for years, and was given up by physicians; she was fully cured by the healing power of God.

Mrs. L. A. C., cured of cancer, by one application of the hand. God's power alone could do this.

Mrs. W. E. W., restored to the full use of her limbs, after two years of helplessness.

Diseases are easily removed when brought under the healing power of God.

While spending a few hours in company with one of God's saints we had much to say to each other, comparing experiences that varied some, yet brought us both to the same Heavenly Father, the same resting peace in His Divine Will. This dear sister told me many of the ways by which God had proven Himself to her. One is so remarkable that I give it, how she was preserved while a sufferer from an explosion. She says, "I was blown some distance and fell on coal, of fire and hot iron. When taken up, although my hands and arms were badly burned, face and head badly cut, and a limb broken, I was fully conscious and praising God, not feeling the slightest pain from the burns or the broken limb." The same power that preserved the children in the fiery furnace is with us to-day — praise God for the daily evidences of His power.

A remarkable instance of cure by faith, was that of a once well-known business man in this city. He told me that it seemed to him that he was taken by some invisible force and drawn into liquor saloons, when he was trying to pass them. He had been an inmate of inebriate asylums, but when he was discharged "cured," he went on terriblesprees. He used to walk up and down on the sidewalk, before the Healing



Institute, night after night, before he could make up his mind to enter the door. After praying with him, and laying my hands on his head, the desire for liquor has had no power over him. He was given to atheistic views, but is now convinced of the Power of the Holy Ghost.

I have had many women come to me, who were slaves to the liquor and opium habit; acquired by following physician's prescriptions. They were cured by faith and prayer invariably.

Miss McC., a Catholic, was thrown into spasms on the day of her confirmation, by a lighted candle catching the veil of one to be confirmed. For nine years she was subject to these spasms, and invariably when entering the Catholic church. Two years previous to my meeting her, consumption had set in, and during the paroxysms of coughing she would be thrown into these fits, and would lie for hours unconscious. The priests and services of the church were all called into exercise for her relief, also the medical profession, but all of no avail. No means were left untried. A neighbor, a Baptist lady, who had been cured of great nervous prostration by prayer, called the attention of the girl's friends to her case. They called me in, and after the first prayer, there was no return of the fits, and after the third visit the cough left her, so that at the seventh visit, she was wholly restored.

Mrs. B. was brought to me by her husband, unable to walk from complete prostration, caused by a complication of diseases. She was enabled to walk a little each day, and on the sixth day, she walked four miles. She returned to her home on the seventh day with her husband, a well woman. She then opened her house for faith work and the services of the Gospel.

A young woman of seventeen years was brought to me, deformed from her birth, so she did not walk till four years of age, and in walking would often fall down. They had the cords of the heels cut, but even that gave no material relief, as she could only walk by twisting about. In seven days she was cured, and walked as straight and free as any one.

A lady, six years an invalid under many doctors, went from

one water-cure to another, and only grew worse, and finally was brought home so nervous and weak that she could not bear the opening or shutting of a door, and was powerless to sleep even under opiates. When she was brought to me, I prayed for her, and told her to trust God, and she would sleep that night. Her husband questioned and doubted, but I told him she would sleep, and she did — slept from ten o'clock till after he went to his office next day. She soon became a strong, well woman, calling on her friends, and returning visits of several years' standing.

I was called to see a man who had suffered from hip-disease two years. Under the doctor's treatment, two running sores had been kept open, which the Lord showed me was wrong. The limb was much drawn up, and he was expected to die very soon, as his brother had died of the same disease. I prayed for him, laid on hands, and the limb became as straight as the other before I left the room. I directed him to step carefully but firmly. The next day he did not obey, but stepped in fear, and had to send for me again, saying the trouble was now in the instep. The second prayer and application of my hand, and reproof for his unbelief, caused it to be cast out forever.

Among the many cases of mental disorder which have come under my care was one who for weeks walked the floor night and day, fearing to be left alone lest she should destroy herself. A few weeks brought her mind to a calm rest in Christ. Health came to brain and body, and she went home rejoicing in her restoration.

A young lady for five years suffered from mental torture brought on by caring for an insane friend, until insanity was almost evident on herself. She was restored fully.

Another brought to me in a similar state, who at the very time was planning either to starve herself, or throw herself before a locomotive. She returned at the end of a few weeks, a happy wife and Christian, to her own home, taking the Light of Heaven with her.

A woman suffering thirteen years with a violent irritation of the skin, designated as the "itch," was compelled to sleep

through the day; the tormenting spirit giving her no rest at night. Her face, arms, and body gave evidence of the frequent application of her nails, to relieve the torture she endured. One prayer brought relief in the form of sweet sleep, and the healing Spirit caused even the removal of the scars.

A young girl, the sole support of her aged parents, was under the care of physicians two years. She told me she was too poor to pay doctors any longer, and too ill to work. She asked me if the Lord would heal her. I prayed with her and told her to trust God. She came back the next day rejoicing, saying, "I am perfectly well, I have had no pain or ache since." A similar case to the woman in the Scripture, who had spent her all on physicians, but only grew worse.

A lady who had had the skill of eight doctors exhausted on her case, with a bloody tumor. She had been tapped and eight ounces of blood extracted; after that her foot became numb, and the doctors said if the tumor was removed, death would ensue; at all events, she would die, and nothing could be done but give opiates. In this helpless state she was brought to me, unable to stand or sleep. In one week she walked down two flights of stairs, entered a carriage at the door, and drove through the Park for an hour. She sleeps good, eats heartily, and walks with ease. The tumor has disappeared. What can, or do, physicians say to this?

A case of dropsy of the heart, beyond man's help. At first she was greatly helped, yet for three months would continually fall back, until she was led to trust fully. Since then, she has been growing in health and strength and knowledge, and better than ever before in health, though sixty years of age.

I was called to see a woman with cancer, who was given up by all physicians; after I prayed she revived very much, and her arm, helpless for a year, was raised. The offensive odor from cancer was dissipated, and she was enabled to go about, mingling with her family. Three weeks after, she was taken with severe pain. Her husband sent for a physician and she died in a week, thus proving, if we leave the Great Physician for the lesser, we lose the blessing.

A woman with liver and kidney affection, and cancer, considered a hopeless case. I prayed with her and she was so blessed that her husband said, on her return home, "She is not the same woman; my wife has been born again."

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## HE LEADETH ME.

A SERMON DELIVERED BY MRS. ANNA J. JOHNSON AT THE CHRIST-HEALING INSTITUTE, SUNDAY, OCTOBER 19TH, 1884.

THE meeting was opened by singing the hymn, "He Leadeth Me."

"And when my task on earth is done,  
When, by Thy grace, the victory's won,  
E'en Death's cold wave I will not flee,  
Since God through Jordan leadeth me."

"That last verse," said Mrs. Johnson, reading it, "we will not sing, as I do not expect to go over Jordan, and I will not sing what I do not feel. The Lord has led me through Jordan. I have entered the Promised Land, and I am going to stay there. Everybody has got to die. I do not want you to think I am going to bring you up to where I am without bringing you through Jordan. Every one must die; flesh and blood cannot enter the kingdom of heaven. I realize that the Scripture is true. Flesh and blood cannot get in there, no matter how much they try. They have got to die, but it is the dying to *self*, getting to where you really feel yourself to be nothing; and in that state of utter nothingness, Christ takes you, cleanses your human nature, and puts the kingdom of God (His Spirit) into you. No, no; flesh and blood cannot enter the kingdom of heaven, but the kingdom of heaven can enter into flesh and blood. God has said, 'I will walk in you and talk in you.' These bodies of yours should be temples of the living God; Christ's houses. The Scripture makes this very plain — it says: 'Examine yourselves whether ye be in the faith; prove your own selves. Know ye not, your own selves, how that Jesus Christ is in you, except ye be repro-



bates?’ Your body is not the Lord’s house, unless you recognize His right to live and reign in it. I can truly say, He whose right it is to reign has come to me. He rules the human nature; He brings every portion of this body to serve the will of Him who made it; He has made the house His own: He has filled it with Himself; He has revealed to the human mind of the woman, that she is nothing without Him, and in Him she is all that He would have her be; she is His own. But she had to die to self, to get into this relationship, and having died once, she has nothing to do with death, only to rest in Him, and see death overcome in others.

“The fifty-second chapter of Isaiah explains this oneness in God.

“‘Awake, awake; put on thy strength, O Zion! Put on thy beautiful garments, O Jerusalem, the holy city! For henceforth there shall no more come into thee the uncircumcised and the unclean.’

“This refers to the Christ-life. He bore the burden of the day, the burden of humanity, the sorrows of the human family. He saw the world in all its woes, its suffering, its weariness, its ignorance and its bondage. He stood alone in the will of the Father — weary at times, and un comforted. The world did not know Him, not even the few that followed Him; no one knew Him but the Father, and He stood, a monument of the Father’s love in the human form, suffering all that human nature was likely to suffer; yet He lived through it, and because he lived, you shall live also. He lived and died to the flesh, and came up a resurrected body, that you might die to the flesh and live unto God also, and put on the immortal life of the spirit, and reign and rule on earth with the Father, Son and Holy Spirit, so filled with the presence and power of God, that it is the innumerable company of the saints, the just made perfect, that are associated with you, giving you the strength that Jesus said He could ask of the Father, and the Father would send Him legions of angels. Christ is now with us in the spirit of His power, in the will of the Father, coming to take up His abode on this earth, to establish the same Gospel that He lived, and suffered, and



died for, that we might know Him, whom to know is life eternal. When you have the spirit of this Gospel in your soul, you have life forevermore. 'I am thy Saviour, thy Deliverer, thy God, thy Righteousness, the Lord of the whole earth.' There is not one part of your whole earth (which is your human nature), but what God reigns and rules in, establishing in you His own Word, 'I will walk in you and talk in you; I will be your God and you shall be my people.' He wants to establish in you His word, that, when Christ is the head of the man, every member of the body will obey the Head; there will be no scism or conflict between the members of your body. The peace of God will reign in your soul, and there will be no disease in your body, neither pain, sickness, nor sorrow there; but the peace of God which passeth all understanding, will seal you unto Him, and He will make you the revealed representative of His covenant with man."

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## TESTIMONIES AT THE CLOSE OF THE SERMON:

MISS H——, from Saratoga: "I can only say that when Mrs. Johnson came to Saratoga, the Faith Cure was something entirely new to me. I knew that Christ healed the soul, and my soul had been healed, but my spine troubled me. She laid her hands upon me, and since then, it is strong and well. She taught me to walk in the name of the Father, Son and Holy Ghost; and when I walk that way, and think only of Christ in me, I can't be tired. This was over two years ago. Mrs. Johnson spent the summer in Saratoga; she held just such meetings as this in churches; had very full attendance; did a great deal of good. I think her mission there was principally to stir up the ministers, for after she had been there some time, they held a ministers' meeting, and discussed this question of faith-healing. Some very prominent men were present: one minister especially, who took the opposite side. When he returned to his home in Boston, a case, in his own

church, was brought before him of a little child who had been sick from its infancy with softening of the spine; the doctors had all given the child up, but the mother prayed for it, and the child was healed. The minister saw the cure, and could not help believing; he was like Thomas and wanted a sign, but Christ said, 'blessed are those who believe without a sign.'"

"I am glad to say that Mrs. Johnson left many witnesses in Saratoga of her power. There was one, a friend of mine, that was healed, who was sick unto death; she was raised up and is very strong in faith. She has perfect faith. I never saw anybody with such faith. She never has any troubles, because just as soon as she feels any trouble, she takes it to the Lord Jesus."

Dr. L——, from New Jersey, said: "This is the second one of these meetings I have had the pleasure of attending. I met Mrs. Johnson several years ago, and have heard repeatedly of her good works. I was raised by parents devoutly religious. My mother was a Methodist, sanctified; the Lord called her to preach, but the church would not let her. She felt a great interest in her child, but I became skeptical because I did not see the works of those who professed, and the very fact that I did not see any evidences in the church, made me indifferent; I grew skeptical, and it was only through the modern manifestation of this healing power, that I regained my faith; but if I had to go into the fashionable churches to find it, I would become skeptical again.

"I get more 'living' Christianity from coming to a meeting like this, than I would to go to hear forty of our D.D.'s."

Mrs. V——: "I hope every one will excuse me, I cannot speak very good English, but I can say the Lord has done great things to me through Mrs. Johnson. I don't know exactly what my sickness was; I had severe pain, about eight years, through the heart, throat, and chest. I had it so bad at times I could not breathe; also a pain through my limb and ankle; I could not lie easy in the bed. Since I came here, and Mrs. Johnson prayed, and laid her hands on me, I am cured from that sickness. I feel that this house is the Lord's house, and the Holy Ghost is here."

Miss C. B—— said: "Dear friends, I am not a very good speaker. Four weeks ago to-day I came to this house with a burdened soul, but I bless God my burden was lifted. I have not had the same shadow of trouble in my soul since; I am quite relieved; I feel at liberty to go on my way in my daily duty, but on the Sabbath I feel I must come here, for it is the gate of heaven. [Mrs. Johnson said: 'Can't you tell us what the burden was?'] My soul was deeply burdened; I was prompted to commit suicide, but now my mind is relieved, the desire is gone."

A Jewess testified to the healing of her body by the power of Christ, and Mrs. Johnson added: "I praise God that I am to see the Jew and Gentile brought into one fold; I feel that there is to be no bondage in Christ's kingdom. Those who receive Him are neither Jew nor Gentile in name, but are the children of God. There is no *ism* in Christ, nothing to separate us. The peace and power of God the Father, the Son and the Holy Ghost links us together as *one* family in Him."

Mrs. H. A—— came here with a cancer on her nose. She had suffered very much from it, for a year. It was greatly inflamed and had discharged some. She had been under the care of several physicians, and her son, who had heard of me, brought her to me. She knelt in prayer, and asked God to have mercy upon her soul and body, and to take all the impurities out of her system, and that His Holy Spirit might rule and reign in her. I prayed with her, and laid my hands on her nose, and asked God's blessing to rest there. I said to her: "Now leave it with God, and if the pain comes back, you must ask Him to take it away; my faith has brought you the blessing, but you must have faith to hold it." The redness and inflammation soon left and she is well and perfectly free from the trouble, scarcely a trace of it left on the skin. I asked her son about it a few days ago, and he said that physicians called it a lupus cancer.

When people hold on to their likes and dislikes, and will not give up the selfishness and bitterness of the fleshly mind towards each other, there is in their souls a cancer beyond the reach of God to remove, because they will not get rid of the canker-worm of self, and give all to Christ.

May the Lord bless each one of you, and so surround you with His Holy Spirit, that His Divine Will will be made very clear to you, and that you will hear His voice, and feel that His presence is in your soul and around you, wherever you are, to give you wisdom and strength for both soul and body.

Mrs. B—— was brought to me suffering from malarial fever. She became delirious, and in that state it seemed as if death held the mastery over her. I think I never prayed God with such earnestness. The thought of one dying in this house, to me was terrible. I have felt that the spirit of life, not death, ruled me and ruled in this house; and this battle between the two powers was for a time very severe. I tried from the depths of my soul to God, to spare her life and heal her, for the glory of His name, and the manifestation of His power with His people over disease and death. I had so often said, not boastingly, that in the house which God gave me, no one would die, as life and death hath no fellowship.

In the case of Mrs. B. He proved to me beyond all question, His willingness and His power to subdue the last enemy of man — disease and death. Mrs. B. spiritually passed through the death of self, and came into the marvellous light of His presence. As she came out of the delirious state, her face changed, and her eyes were dilated, as if gazing on some glorious object; finally she spoke the words: “My darlings, my babies, my Lord and my God, are here before me!”

Mrs. B. had lost two children about two years previous — twins; she grieved for them as dead. Now she says they live with God; she saw them, and never more will grieve for them. She kept saying, “They are not dead.”

How marvellous are God’s ways! This mother had to die to the flesh, that the veil might be lifted between her and her God, and now that her spiritual eyes are opened, she sees that her babes that passed away are not dead, but living. Oh that many mothers had the same spiritual awakening!

Since that day she has not suffered from the old troubles, nor any new sicknesses. When trials of any sort approach her, she turns her thoughts to Him who holds life and death in the hollow of His hand. Her three children were taken sick with



scarlet fever, but she took them to the Great Physician, received her directions from Him, and nursed them through this trying disease safely, without medicine or human physician.

Surely this sickness through which Mrs. B. passed, has been for the glory of God; her faith has been established through it, and my convictions have also been verified, that God is with me, even unto death, so as to destroy him who has held the sceptre of power on earth over the bodies of God's people.

Miss G——t, of Brooklyn, was brought here helpless from Homeopathic Hospital; her brother carried her from the carriage into the house. After my conversation with her, and prayer for her, she walked back to the carriage with ease, praising God.

Mr. F——n, of Williamsburg, came, full of rheumatism. One prayer to God cast out of him all the ills of the flesh and filled him with strength of body and joy of soul and mind. That God may be glorified in this house, is my constant prayer.

Mr. F——n, being present, said: "I thank the Lord for what He has done for me. I had been wonderfully blessed before — cured of heart disease, but as Sister Johnson prayed for me, I felt the Holy Spirit of God; it was something that I had never experienced that way before, and I felt happy, and strong. A dear brother who is studying for the ministry, came with me, and rejoiced with me. We were here all the afternoon, and had a glorious time. When my friend went home he told his wife about it; she would not listen and said, 'You have got to study, and go to college and fit yourself to be a minister.' She went to bed and he staid up to write his sermon. Instead of taking a text, he asked the Lord to write it for him. By one o'clock he had finished half of it. The next day he asked his wife if she would hear him read it. As he read it, she commenced to cry, and said that it was the most beautiful sermon she ever heard in all her life. Both of them are preaching to-day in Ridgewood, Long Island.

Mrs. De G——t:—"My cure has not been the work of a few days, although I was wonderfully blest the first time I came here; I felt then I was saved. I have felt as though I was one of the lost sheep; I had wandered through the mud



and mire of sin, until I nearly perished. Taking up a paper one day, in which Mrs. Johnson's name was mentioned, it came to me, — She will show you the way, go there. So I came up here, and through her was wonderfully blest, and I have never for a moment since that time, had a doubt but that God had forgiven my sins, and that I am His child. Since then I was taken sick and then came the testings; the fear of death was upon me. I had not enough of the love of God in my soul to take away that fear.

"I have a brother, a doctor, who, with another physician, pronounced my sickness apoplectic.

"It is now ten weeks since I have been able to walk firmly. I have kept saying, 'As soon as I can walk firmly in God, then I will not stumble.' Still I could not give up the idea of doctors. So I was miserable, and came up here several times, until finally Mrs. Johnson prayed with me, and said, 'I do not want to hear about any more of your complaints; God will take care of your head.' 'Why,' I said, 'I will have softening of the brain.' She said, 'It would be more likely softening of the heart.' I went away feeling a little hurt, but still I said, 'She is right.' I took up her Journal, and in it I read that whenever the reasoning power would come up, when this or that was not right, simply to say, 'Thy will be done.' The one straight course to take was to say, 'Thy will be done in me,' and for two days I do not think I said much else. I constantly said, both aloud and silently, 'O God, Thy will be done in me,' and when thoughts would come I would let them alone. Finally the desire and faith were so strong to let doctors alone, and have faith in God, that I could not doubt. I kept getting stronger and stronger, until I said, 'I will never take another dose of medicine; God has taken away the fear of death.' I prayed earnestly, until He gave me the assurance. I went to see my brother — a physician of note, and a very successful one. He said to me, 'My dear, you have the beginning of what our mother died with; she died very suddenly; got up in the morning to eat her breakfast, and in a little while was dead.' I said, 'If I was as prepared as our mother, should not I be willing to die?'

'You need to put yourself in a first-class physician's hands,' said he, 'that this thing may not occur.' I answered, 'I have made up my mind not to take any more medicine.' He replied, 'You are very foolish.' I said, 'I have got to where, if it is the Lord's will, I am willing to die, for I do not feel, as I once did, the fear of death.' Going back home, I became as weak as a little child, so weak that I staggered, and had to hold fast to the cars. After I got home and ate a little supper, my daughter said to me, 'You are tired out.' I went up to my room and prayed very earnestly, and a little hymn you sang here last Sunday week, came into my mind — 'Simply Trust Him' — and I have trusted Him.' My brother gave me a dose of medicine before I started from his house. I put it in my pocket. I did not dare to take it; I felt as though it would kill me if I did. So I have trusted the Lord, and feel that I am growing stronger and stronger. I want to walk in the path that leads to life eternal, and I feel that each temptation which comes will only make me stronger."

A physician having spent a short time at the Christ Healing Institute testifies as follows: — "I witnessed some remarkable cures, and spiritual experiences during my stay in this consecrated house of the Lord, to which the weary and sick in soul and body are welcomed and restored to health and newness of life.

"While witnessing the marvellous work going on daily through the instrumentality of this unostentatious worker, I sought to understand both her spirit, and method, as well as the principle upon which is based her wonderful success in healing.

"Her work is entirely spiritual, and through and upon the mind direct, and her teaching is very simple. She makes them so feel her genuineness that when she tells them what the 'Lord shows' her, concerning them, they come at once to feel that it must be so.

"She diverts their attention at once away from themselves, and then from herself, and leads them to look directly and wholly to the Lord, whose spirit, she holds, is always present in full power to heal, enlighten, and bless whenever the soul

is open to receive it in an 'understanding faith' and entire submission to the perfect wisdom and will of God. She leads them also, while thus looking to and resting in the Lord and Him only for healing, to give Him all their burdens of body and mind, and letting go of their diseases, to stop all thinking about them.

"Having given them to the Lord, they have no more to do with them or about them; they are things of the past and must be so regarded. They have henceforth only to look to, and rest in the Lord from day to day, for His daily gift of new life and strength as well as spiritual guidance in all things, both temporal and spiritual.

"It is really marvellous to witness the change that invariably comes to a patient, however great the suffering or terrible the malady, when this attitude of the soul is once fairly attained. The disease not only loses its virulence at once, but a new life and recuperative energy are at the same time manifest in its place, as well as the renewed confidence and spiritual strength, which this assurance imparts to the soul.

"After relief is experienced in any decisive measure and the full healing is in progress, should the patient from any cause of a physical nature have a relapse, and fall under discouragement, Mrs. Johnson says: 'Yes, there is a natural cause for this. Now wait before the Lord, and ask Him to show you what you have done or left undone, and He will reveal it.' The spiritual condition being thus put right, the physical healing is promptly resumed and completed.

"She teaches that His voice can be recognized in the soul, and His power felt in the personal life, only when all considerations of self are laid aside, in complete submission to His will, and the desires of the natural man or the fleshly mind keep silence before Him. As they can do nothing in their own strength, they must 'stand still and see the salvation of God.' For 'the Lord is in his holy temple; let all the earth keep silence before him.'

"Some come readily into the full light of her teaching, which she calls an 'understanding faith,' and are healed immediately. Most cases, however, are gradual, but generally rapid — as

compared with the results of medical treatment — and some of them really marvellous; especially such as are pronounced hopeless by eminent physicians. Indeed, this class of cases seems to be the most prompt and ready subjects; probably from the fact that they have let go of all earthly hope, and have no other resource left but God.

“Mrs. Johnson makes the same claim for herself, in a comparative sense, that Jesus made, when he said, ‘I can of myself do nothing; as I hear, I judge; and my judgment is righteous; because I seek not mine own will, but the will of him that sent me.’ ‘The words that I say unto you, I speak not from myself; but the Father abiding in me doeth his works.’ She claims this to be the privilege of all who make it the one object of life, to have the will of God, and that only, done in and through them.”

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## THE INDWELLING CHRIST.

A SERMON DELIVERED BY MRS. ANNA J. JOHNSON AT THE CHRIST HEALING INSTITUTE SUNDAY SERVICE.

Therefore, seeing we have this ministry, as we have received mercy, we faint not. — *II Cor. iv.*

PAUL sets forth here very plainly the life of the true follower of Christ. In the seventh verse he says that “We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us.” Paul refers here to the natural bodies. Certainly he must mean that, for he cannot mean that we have it in earthen vessels, so as to pour it out as we want it. The earthen vessel is the human body purified, made fit for the indwelling of the Holy Spirit; it is the “house not made with hands, eternal in the heavens.” Eternal in the heavens does not mean up in the air; it means in the earthen vessel, for the kingdom of God is within you. Christ makes the earthen vessel a fit temple for the Spirit of God to dwell in. When we have this indwelling we know it is not of ourselves, but of God. The heart cleansed, purified, fitted for



the love of God to flow through, quickens the whole human nature, and not that alone, but by the laws of sympathy, human and divine, it flows out through you to water the hearts and souls of other troubled ones, giving to them strength of body and soul in the revelation of His divine will. While you go about with this life of God in you, you will meet people under bondage to sin, disease, and death, and this is where you learn to bear burdens for others.

Paul says, "For we which *live* are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So, then, death worketh in us, but life in you." (Meaning that life in us destroys death.) If one is called of God, fitted by the Lord for His own use, He manifests Himself in and through that soul and mind; it is the earthen vessel, the temple of God. It is the purified nature in and through which God carries the water of life to thirsty souls, those under bondage to sin and death, prisoners under the law; and while they are being ministered to, your body will be burdened, and your soul tried, and your spirit grieved, because they cannot see or understand you; they cannot even accept you as the revelation of His holy will; and they are sitting often in judgment on you, while they are drinking from you the very words of life, getting strength of soul and body, and yet waiting to see how much they can receive before they honor your God and theirs!

Those whom God cleanses and fits for His own use, and fills with His presence, are honored by Him, and cannot be dishonored by the human, no matter where they are; they cannot be pulled down out of their true estate.

God may bring you down into the valley, because it is in the valley that the light of His Holy Spirit is needed. They who are cast down need some one to lift them up, and give them words of encouragement; to tell them of Jesus who is mighty to save, as you have found Him and known Him, so that the light of that full Gospel that has come to you, may be set forth to enlighten their darkened souls, giving them, moment by moment, glimpses of His presence, comforting and keeping them until they can bear more light, and so gradually it raises



them up. It makes them strong in themselves, and if they would only walk in that light that comes to them, in the path which Jesus marks out, how blessedly it would be with them! But cares and anxieties bring burdens, and there is little or no sympathy in the world for the soul that is raised up spiritually. Mingling with old associates weakens and burdens them more and more, until they get the full light of Jesus Christ spread abroad in their souls.

It is very blessed to understand Paul, and see that the same spirit that revealed itself to and through Paul in that day, reveals itself to and through us in this day. It is very blessed to be able to shake hands with Paul in spirit, and to feel that there is no separation between Paul in that day, and Paul in this, that Christ is the same spirit uniting the past with the present, that the same spirit connects us with all those that will have this truth in the future, and that here we are links in the chain which was begun in the beginning, and goes on until it in us is rounded out in God. Yes, it is blessed to know that Paul knows us in spirit, because it was the spirit of Jesus that gave Paul the light, and gave to others the light through Paul. It is Jesus the Christ, who binds us together through love, as brothers and sisters in the will of the Father; He that makes us right with ourselves and others; He that is to be glorified through all that we do and say. We know that the power in us is of God, and not of ourselves. This is the blessed consciousness that we have, that it is not the flesh glorifying, except in Christ.

It is hard to make the position of Paul in that day just like ours in this day. People cannot understand or comprehend it. It seems to them as though he was especially blessed and fitted for the work he did; so must the people be in this day who are called to the work that God would have them do. It is said He is no respecter of persons, so we feel to-day that what He has done for Paul, He will do for us.

The light of God's Holy Spirit, as it comes to you in the face of Jesus Christ, brings to you all that there is in the heavens and on the earth, as far as your capabilities can receive it, or the human can contain, — strength of body and soul, light

and revelation from above, which are love and wisdom. Christ is the end of the law, the beginning of love; and in that love, there is a fullness of God so great that it is more than the earthen vessel will hold. In that love there is a wisdom that is greater than all the wisdom of the world. Humanly looked upon, God is building up Himself, revealing Himself in and through the human, as He did in the man Christ Jesus. The Father revealed Himself to the world in love and wisdom in Christ, and as Christ was in this world, so shall you be, if you walk in obedience to Him.

“He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him.”

Those who have Christ have the Father, so that we can rest fully in the consciousness that He who has made the heavens and the earth and every human form thereon, is able to regulate each human soul, to make strong each human body, to put into each one the life and power they need or can contain; and the light of His Holy Spirit filling their mind and heart, breathing through human life words of counsel, love, hope, and encouragement, until they stand fully matured in God, coming up from the little child, to the fullness of a divine life in Him.

This is the possibility of the human. This is the glorified state. He that calls you, will sanctify that which He accepts, and He that accepts and sanctifies, will glorify.

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## TESTIMONIES AT THE CLOSE OF THE SERMON

DEAR Sister in Christ: Every hour admonishes me that I should confess God's power through you, my sister. After thirty years of catarrh and disease in my head, most painful, I am compelled to say that after your laying your hands upon my head, in the name of the Lord, I felt wonderfully restored,

and youthfulness has returned to my head beyond anything I could have believed. I must say I have faith in God, through your laying on of hands. May God help you to bless others.

E. H. C.

I am happy to testify to the wonderfully renewed strength that came to me in a moment, by God's power, through the instrumentality of Mrs. Johnson, enabling me to leave my bed, where I had long lain, to walk, and rejoice my family with my presence among them, praising God for His goodness and manifest power.

MRS. R. A. R.

Miss McM. came here suffering from consumption. I prayed with her, and she left perfectly free from all symptoms of consumption; her cough instantly left her, the severe pain in her side was gone, and a holy calm settled down upon her. This lasted some two weeks; when it became necessary to walk more openly in obedience to the spirit of God, knowing that friends would be likely to question, and object, and withhold from her supplies which they had hitherto given, she wavered. Here came the testing. Self-interest could not be lost sight of altogether — the tendency to lean on the arm of flesh rather than on naked faith; consequently, the enemy overcame, the flesh being weak. Sickness and the shadow of death took their old seat again, making the expense of a nurse for several weeks cost more money than it would have cost to have obeyed God. Even then, the servant of the Lord, His prophet was summoned, to cast out the doubts and fears which bound the neck and heel of this wavering, professing Christian. Thank God, He again delivered her, and has taught her a lesson which may enable her to trust Him more fully in the future. Praise God, *He is with me to destroy the last enemy, Death.*

*These signs shall follow them that believe: "In My Name shall they cast out devils."* Christ's promise to His apostles has been so fully revealed in me by His Spirit that I have asked — Why are not these gifts in the churches? During the month of November, and the early part of December, 1875, Charles O'Connor was prayed for both by Protestant and Catholic. I asked my Heavenly Father to please tell me what was the

matter with the man, as the doctors were puzzled with his case. The answer came in an intense desire to see him, and pray with him, feeling he could be cured and need not die. For several days I watched the medical reports of his case, in the papers. Finally, the *Herald* of December 11th, stated that there had been another counsel of physicians, Doctor Van Buren among others, who gave their final opinion, that he could not possibly live over the Sabbath. I called on Doctor Van Buren, telling him of my Faith-Work, and that I had faith in God to believe that Charles O'Connor could be cured if he would take me to see him. He said, "Madam, Charles O'Connor will die; he has now lived on his stomach three weeks and cannot possibly live over the next twenty-four hours." I said to him, Doctor, I have no doubt that all that medical skill can do has been done, but when physicians fail, it is time we called on the Great Physician. He replied, looking at me condescendingly, "My good woman, if we are going to have a miracle in this case, I prefer having it direct." I felt straightened up in my spirit, as if I had grown a foot taller in one instant. As I looked up in the face of this self-important personage, I said, Doctor, if God had intended to perform miracles direct, He would not have given us a Saviour. Charles O'Connor *can be cured* if you will take me to him. He looked a little softened, saying, "I have no doubt you are a good woman, but if you have a family, you had better go and take care of them, for you cannot be taken to Charles O'Connor. He will die." I said to him sadly, I fear many die because the proper help is not permitted to reach them. I turned from him, handing him a leaflet with my name and address, and a sketch of my experience and my work. I said, Doctor, this will tell you who I am and what my work has been. I returned to my home with a grieved spirit. Mrs. Lawyer Hascall called on me a few moments later, and I told her all. She said, "Why don't you go out to his house at Fort Washington, if you think he can be cured?" We knelt in prayer, and while on my knees, God showed me he would be cured. I said, I am to go to his home, and immediately left for the depot. I reached the house late in the afternoon, talked with



his stepson, who excused himself for a moment, returning with Mr. O'Connor's brother-in-law. I told him how my mind had been exercised over Mr. O'Connor's case, and that I felt quite sure God would heal him. I said, God shows me He wants such men in the body, not out of the body, and that he will live. He heard me very patiently, remarking, "Mr. O'Connor is a Catholic; perhaps you are not aware of that." I told him I had heard so; "but," said he, "the Cardinal has just annointed him for death, and we cannot allow a stranger to see him, as there is not the slightest hope of his recovery." I replied, it is not necessary I should see him; "the Spirit goeth where it listeth;" he will live; I have come here to tell you my Heavenly Father's Will in regard to him. He will surely live and get well. He replied, "I certainly hope your words are true, and if he does, it will be a miracle, one of the greatest, for there is not the slightest hope for him now." I left the house, handing them a leaflet such as I had given to Doctor Van Buren. I was full of faith, but as I came away from the house down to the railroad station, a burden of great sadness and weakness came upon me, which lasted until the Monday's *Herald*, December 13th, reported his case, saying, "Charles O'Connor slept well Saturday night, and sat up Sunday morning and was shaved, had eaten a good breakfast and dismissed his physicians." My burden was lifted, and I rejoiced in the Lord, whom I obeyed. Those who knew of my going out to the house rejoiced with me. Mr. O'Connor lived over seven years after this sickness, of which he was healed by the power of God, through the obedience of His handmaiden.

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## THE ABIDING ONE.

"God is the rock of my heart and my portion forever." — *Psalms* xxiii, 26.

SOME hearts are like a quiet village street,  
Few and well known the passers to and fro;  
Some like a busy city's market place,  
Where countless forms and faces come and go.



Into my life unnumbered steps have trod,  
Though brief that life and nearing now its close;  
At first the forms of phantasies and dreams,  
And then the varied tread of friends and foes.

Coming and going — ah! there lay the pang,  
That when my heart had blossomed and unlocked  
Its wealth to greet the loved, familiar step,  
Lo! it was gone, and only echoes mocked

My listening ear. But, oh! there came one step,  
So soft and slow, which said, "I pass not by,  
But stay with thee forever, if thou wilt,  
Amid this constant instability."

Then in His eyes I saw the love I craved —  
Love past my craving — love that died for me.  
He took my hand, and in its gentle strength  
I learnt the joy of leaning utterly.

He taught my heart to trust Him fearlessly,  
(Trust oft betrayed, but not misplaced no more);  
My Rock! My Rock! My wave-besieged Rock!  
Safe in the clefts I rest forevermore.

All, all things change, and noblest human hearts  
Can ne'er be rocks; they are but potter's clay.  
The Lord our God, He only is a rock!  
Who trust in Him may trust in Him for aye!

Still do the countless footsteps come and go;  
Still with a sigh the echoes die away;  
But One abides, and fills the solitude  
With music and with beauty, night and day.

— *The Christian.*

## FAITH, THE SUBSTANCE OF THINGS HOPED FOR.

A SERMON BY MRS. ANNA J. JOHNSON, AT THE CHRIST HEALING  
INSTITUTE.

Faith is the substance of things hoped for, the evidence of things not seen. —  
*Hebrews xi.*

THIS is a lengthy chapter, and I want simply to say that from the beginning to the end it is a clear record of those who had faith in God, and the victories gained by each through their faith. We read in the thirty-third, -fourth, and -fifth verses, how, through faith, they subdued kingdoms; wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword; out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. "Women received their dead, raised to life again, and others were tortured, not accepting deliverance, that they might obtain a better resurrection."

We find here the evidence of past faith, and I believe, dear friends, that we are here to-day to reveal to the world the evidences of a present faith. I am so glad that the Bible reveals to me God's promises, through those who trusted Him by faith in the past. I praise Him that I can stand here a living witness, a living representative of the truth, as it was and is in Jesus. Those who trust in the Father will have the spirit of Christ revealed in and through them. To-day I feel the glorious rejoicings of God's Holy Spirit, and His Holy presence in my soul and body. I rejoice that He has brought me step by step over a tried, troubled, weary pathway, up to the present, where I can rejoice now that He allowed me to be crushed down to the earth, that I might rise again in newness of life, and with a consciousness of His revealed presence in my soul and body. I praise Him to-day that He has put me into every position by which woman could be tried, as a wife and mother; yes, tried on every hand by the spirit of evil, in the form of alcohol and all that alcohol will do, through one possessed with

the love of it: through all this God kept the woman, and delivered her from the power of the spirits of the flesh. Faith in God kept me then and allowed me to contend with all the evils that woman to-day is going through in the same relationship, although worn out mentally and physically. He delivered me. Christ Jesus came to me as the revealed life of God, as the power and presence of the Almighty. He took the woman up as she was, and in the stillness of God's presence she became, as it were, a little child to Him, and He has blessedly taught her, and has brought her up from that lowly, weak, and helpless state, to where she stands to-day, in His will so supremely, that it is His own life and the resurrected spirit of her God that makes itself manifest. It is the human nature filled with the Divine, with the spirit of truth, of life and glory. None can glory in the flesh in the presence of God. It is the glory of God, the manifestation of the power of His Spirit, in truth, so practically demonstrated, that it is life itself — sickness flies away before it.

This is what faith does at the present time. It makes you holy, it makes your mind clear and strong, it enables you to see God in all His glorious attributes; having the eyes of your understanding opened, you see Him in the heavens above and the earth beneath. Oh, that I could see Him more clearly in His creatures! He has created all things — man and woman in His own likeness. I want to see the spirit of the living God in all His professed followers; to be able to look into their eyes and meet there the spirit of my Redeemer, Christ the Lord, the recognition of His love, His peace, His power coming to me as of one Spirit from the kingdom of the Father, binding us together as brothers and sisters, making us a power to do His will on this earth; nothing of ourselves, but all to the glory of God, and the good of humanity.

This is the Gospel of love, the outgrowth of faith; and when we get to where we can see God in one another, there will be no jealousy, no spiritual pride, no attempt to build ourselves up at the expense of one another, no selfishness, no trying to get all and give as little as we can in return. There will be no darkness; it will be light from heaven in the soul and mind.

If we have more light than others, we cannot hold it back or hide it, but must give it forth, even though it pierces the bone and marrow. The truth must be given; man must know himself, and who is going to tell him of himself but the spirit of truth? The sword of the spirit is bathed in love; it will not wound beyond what it can heal. This is strong food, and some who have heard my strong testimony to God's power with us at the present time, just as He was with His faithful ones in the past, say to me, with a serious shake of the head, "Be careful; those who think they stand must take heed lest they fall;" but God has shown me I cannot fall from Him, as I belong to Him; and that I am placed by Him where He would have me stand in obedience to His will, speaking His word in spirit and in truth. Many of His professed followers are full of fears — they are like the learned Doctors of the Law — they hold the key of knowledge, but they will not go in themselves, nor allow others to enter. I have certainly been delivered from the authority of man, and adopted into the family of God, so that I do the will of my God as a child and servant, and none can make me afraid. Faith has brought me the revealed life and presence of the God in whom I believed, and now my mission is to let the light of His spirit shine out through me, in words and works, for the good of humanity, and the glory of the Lord Jesus Christ; His kingdom come, and His Will be done in the earth, my earth — my individual body, — as in heaven.

This is a faith that faileth not; a faith planted in the heart and soul so deeply, that it is the indwelling of God himself. It cannot fail. Everything else may fail, but your heart, fully in the keeping of Jesus Christ, *cannot fail*; it cannot faint by the way, although the spirit of the world may press you down with unbelief to where they will almost crush you with their dead bodies, dead in trespasses and sins. Nevertheless, underneath you are the Everlasting Arms to uphold you. *There are multitudes of people in this world to-day dead, who are not yet buried.* Some are whited sepulchres — others in a state of decay; according to "The Word" — "he that soweth to the flesh, shall of the flesh reap corruption." And when obliged



to mingle with such natures, we become in a measure partakers of their dead condition, and only the resting in God delivers us from it. This spirit in the churches to-day makes them similar to the valley of dry bones.

In following this Christ-life you will be tried, and tested, and proved, my friends, and unless you are, you would never know how much you could endure in self-denial and self-sacrifices. Unless you go through that fiery ordeal of bearing and forbearing, you will never be able to stand alone with your God, and take troubled ones by the hand, and help them up out of their desolations.

This is what faith does for the soul that trusts God. You have to begin at the first round of the ladder. Simple faith in God, and obedience, will bring you up to the highest round, and after you have reached there, your greatest desire will be, to come down again into the valley and help others up; you will not sit quietly and rejoice in your own safety, while so many are dying down below; you will want to help your fellowmen to the same knowledge of God, take them by the hand, say to them, "Be strong, trust Him, and He will sustain *you as He has me*. Nothing can harm you; there is not power enough on earth to hurt you if you trust in Him. He will save your soul from sin, and your body from sickness, and establish you in righteousness." This is the outgrowth of faith; this is the blooming forth of the fruitful spirit of Christ's righteousness in the soul; this is what every one that trusts Him can possess; nothing can deprive you of it, or hinder your having it. You are joint heirs with Jesus Christ, the Righteous, to the throne of the Father.

May His blessing rest on each one of you to-day, and so keep you, that all that has been said may be like the ingrafted word, like the good seed, sown and watered. May it come up, bearing a rich harvest glorifying to God, and blessing your own souls abundantly. Amen.



## CURES THROUGH FAITH AND PRAYER.

(TESTIMONIALS, AT THE SUNDAY MEETING.)

MRS. F.: "I was cured of a severe cold in the head and on the chest in five minutes' time, by Mrs. Johnson's prayer, and the laying on of hands."

MRS. B.: "I was cured of a severe cold, and fullness in the head, through one prayer to God."

MRS. H. D.: "I was cured of quinsy sore throat (pronounced so by my physician, and very badly inflamed). One prayer and the touch of the hands healed me in three or four minutes' time. I left this house perfectly well, praising God."

MRS. W.: "My trouble was general debility. God is good; none come to Him and are sent empty away. After this good sister prayed for me, I walked the room, exclaiming, 'Glory to God!' I felt as if I had gone back to my youth; the burden and weakness were all gone."

*My dear Mrs. Johnson:*

I feel as if I ought to tell everybody what the Lord has done for me through you.

Since I was ten years of age I have been very delicate, suffering most of the time from lung trouble; have been under the care of a number of physicians, and experienced relief only temporarily. By the death of my mother I was completely broken down. Becoming very ill, I was carried to a hospital, apparently in a dying condition. The illness of other patients there increased my own sufferings. I was advised to see you, and I was brought, on December 16th, to the "Christ Healing Institute." You prayed with me, laid your hands on me, and the burden was entirely lifted, and I went from the house rejoicing, free in soul and body, and reconciled to the will of God for the loss of my mother. It is now nearly four weeks since you prayed with me; my strength seems to be more and more established every day. I have been walking long distances, something I have not been able in all my life to do without fatigue, and my lungs do not trouble me. If anything causes me suffering, mentally or physically, I ask the

Lord to take it away, and it is immediately removed. Praise His Holy Name for all He has done for me! I thank Him every day for the consciousness of His presence in and with me. I thank Him that He has raised up Mrs. Johnson, through whom such blessings are bestowed upon suffering ones.

*Dear Mrs. Johnson:*

Praise God forever, I am healed! I have been resting in the Lord for some time, and have been taking the Divine Curative regularly. It has purified my blood. But this morning it came to me, "By His stripes ye are healed." These words kept going through my mind continually, until I saw I was then healed; not going to be, but healed now. I hope soon to see you, and thank you sincerely for your prayers for me. I shall always love you better than myself. Yours in Christ,

A. D.

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## SATAN'S ENEMY.

MIRACULOUS FAITH HEALING IN WEST FIFTY-NINTH STREET.—MENTAL AND PHYSICAL DISEASES CURED BY LAYING ON OF HANDS AND PRAYERS.—THE VOICE OF GOD.

"THE case of gangrenous foot, which I undertook two weeks ago, is progressing very favorably indeed," said Mrs. A. J. Johnson, of the Christ Healing Institution, No. 200 West Fifty-ninth Street, to a *Telegram* reporter to-day. "The patient was discharged from Roosevelt Hospital just before he came to me, with instructions to return in a month to have his foot amputated. At present three of his toes are quite well, and the other two are fast healing."

Mrs. Johnson is a pleasant-featured, sympathetic lady, about fifty years of age. In answer to the reporter's questions, she said:

"I use no medicines. Mental and physical diseases are cured by the power of prayer, laying on of hands, and by anointing with oil in some cases. I have treated successfully consumption, small-pox, fevers of all kinds, dyspepsia, paralysis, and tumors. I refuse cases which I could not cure. I

have never had a patient die on my hands; the Lord would not permit such a thing."

"Is it necessary that the patient should have faith?" asked the reporter.

"He must place himself subject to the Will of God, with child-like confidence for the restoration of his health.

"Prayer purifies the heart, and brings the mind right with God, casting out all devils — evil tendencies, diseases and wicked thoughts."

"Do you think that devils really cause disease?"

"Evil spirits enter into mortals very often, producing disease and insanity. When the individual is filled with the spirit of God, no devil can enter into him."

"What prayers do you use in order to effect a cure?" asked the reporter.

"I use no set form of prayer. I pray generally once a day with my patients."

"What do you mean by saying you are told to use this or that curative measure?"

"The voice of God directs me in all that I do. I hear other voices, but I pay no attention to them, any more than I would to strangers talking to each other on the streets."

"Do you not think that the power you exercise is like that claimed by the mind-cure people, by mesmerists, and by healing mediums?"

"All good is from God," replied Mrs. Johnson, "and in so far as real cures are effected by the means you speak of, they are from God also. For my part, I am not a Spiritualist, and do not employ the agency of familiar spirits, or that of the imagination, as in the mind cure; neither do I practice mesmerism. It is the Lord who works through me. I make no charge to my patients. This establishment is maintained by the freewill offerings of those whom I have benefited in body and mind." — From the *N. Y. Evening Telegram*.

## THE WRATH OF GOD.

A SERMON DELIVERED BY MRS. ANNA J. JOHNSON AT THE SUNDAY SERVICE IN THE CHRIST HEALING INSTITUTE.

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness.— *Romans I, 18.*”

MEN who hold back the truth are those who live on the natural plane of thought, who rule through the natural understanding, who reject or set aside the leadings of the spirit. Man has two natures—a spirit within, and one without. The outer man is Anti-Christ, until he surrenders to the inner man, conscience, the still, small voice of God, in the soul. Each individual should comprehend this dual nature, then each one could see the workings of both natures, by looking in the looking-glass, the mirror of truth, when deciding right from wrong. The “still, small voice” has two enemies to contend with in the outer man, in the form of natural intellect, and human reason; as it reads, “our enemies are those of our own household.” These two human warriors are slow to recognize the inner man, the still, small voice of God, until, through severe experiences, the natural, selfish human nature is obliged to accept God’s invitation, “Come, let us reason together.” The human, in its natural state, invariably wars with the spirit, as it reads, “Those born after the flesh persecute those born after the spirit.” This warfare goes on between the Spirit and the flesh until the inner life rules the outer. Thus our nearest enemies are those of our own household. Paul realized this, and has given the true means of gaining the victory over the enemy. He says “By presenting your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service.” This renders to God the things which are God’s.

If your intellectual powers have been cultivated, this act seals them, and sanctifies them unto God. If your human reason is broad and clear, practically, it is now subject to the higher and holier laws of your being, which will increase instead of



lessening your powers. This resigned attitude of the human will brings all the members of the man subject to the head man, who is Christ the Lord; then the unity of His spirit keeps the inner and outer harmonized. One cannot say to the other, I need thee not. Then there is but one spirit ruling and reigning in man; all his interior and exterior enemies have fled. He who is joined to the Lord is one spirit, and He whose right it is to reign has come. I would not have you think that all warfare is over when you have reached this point. In fact, it has only begun in earnest, as the Lord from heaven has full possession of your soul and body. He goes forth in you, conquering and to conquer. But the battle is His. Still, you are in it with Him, and a witness for Him, proving the possibility thereby of every man who claims Christ as his Saviour standing in the revealed will of His God, having, through the grace given in Christ, obtained the victory. Those who have not received this light, or attained to this point of surrender to God, will not understand you, will persecute and grieve the spirit, in various ways. They will say, no doubt, that you glory in your own human exultation, and not in the divine relationship; that your mind is becoming unbalanced, and you ought to be carefully looked after. Your old friends, "after the flesh," will leave you one by one, until God and the human are all alone, and although they persecute you, and do all in their power to restrain your words and good works, they cannot harm you; they only hurt themselves by bringing down the wrath of God upon them.

The first love, the inner life of the soul, goes out in testifying of God and His glory, the gifts of the spirit, and the joy of healing the sick and preaching His gospel of full salvation. You will find often, in doing this godly work, that you have enemies under the guise of friends, holding back this glorious truth in unrighteousness. Jesus met this terrible spirit when He walked the earth in the will of the Father. He said that His followers would have in this world tribulation, but in Him they would have peace.

Thus, my friends, we have nothing to fear after the old nature in ourselves is conquered. He that is with you is



more than all that are against you. It is said that he who conquers himself, is greater than he who hath taken a city. In this case Christ conquers us through love, and conquers for us. I know this, having the evidence in myself. Very many times since God reconciled the woman unto Himself, have I witnessed to the truth of this.

A circumstance occurred some years ago, when I was only a babe in Christ. The Lord has been to me since then, like a tender, loving mother, although, for some wise reason, He allowed me to be tried as by fire, stripped of all earthly possession; yet in His love and the love of my two children I have been blessed.

This day I am about to speak of, turned suddenly cold, extremely cold, and I was so situated I could not add to my clothing. I felt chilled, until it seemed as if I could not bear it. I said, "Dear Heavenly Father, what shall I do? Unless You take care of me I shall take a fearful cold." When the Lord said to me, "Put all fear from you. He that is with you is greater than the atmosphere about you, and all that is against you;" and a glow of warmth like a baptism of fire went all over me. My soul rejoices since that day, in this knowledge that the changes in the weather and the elements have no power over me to give me cold. I have had a cold and cough twice since then, but I took it from those under my care, and as soon as I understood that even colds are catching, that one may take them if susceptible or in sympathy with those who have them, it was taken away from me. I have since then repeatedly told people that God would keep them in peace, health, and strength of brain and body if they would only trust Him. But these people, many of them, are those who hold back the truth in unrighteousness; they scoff, and say it is absurd to believe such a thing. But the saddest thing of all is, to know that they are bringing the wrath of God down on their own heads; the time is near when they will have to call on Him whom they are now rejecting. May each one of you bear in mind that the old Adam in yourselves must be surrendered unto God, so that the new man, Christ Jesus, may take out of His storehouse things old and new.

Adam is all right when he is subject to the new man, Christ the Lord. All your enemies will be under your feet, when Christ is Master of your soul, mind, and body. After this, if enemies show themselves, they are not your enemies, they are His, and He is your eternal power and Godhead.

Paul has shown us very clearly in the Scripture we have read, that the natural man, who suppresses or holds back the truth is under the condemnation of Him who is the truth. We know that God is love, and we never can represent Him as a God of wrath, for we know Him as a God of mercy; and before we close our discourse, let us look into this matter clearly, and, if possible, determine how far this outer man, this self-nature, is responsible. God judges according to the light we have. The sins of ignorance bring suffering we know, but not the wrath of God from heaven, except in the sense in which it came to Paul on his way to Damascus, when God called him, saying, "Saul, Saul, why persecutest thou me?" God's light from heaven caused the scales to drop from Paul's eyes. He then saw the error of his past life, and went forth in obedience to Christ, to save others from the error of their ways, saying to them, "Follow me as I follow Christ." Paul held back the truth in unrighteousness, until the outer man was struck down by the light from heaven, causing Him to realize his own blindness, and his need of being taught the way of God more perfectly by those who had the inner life more fully unfolded.

Paul fought the good fight of faith. He is, in the Scripture we have read, as determined to denounce the men who hold back the truth in unrighteousness, as he was when he persecuted the Christians. Paul had run the race set before him in persecuting Christianity, now in preserving it. Every man will have to fight the same good fight of faith through Christ, and run the race, and win the prize just as Paul did, if they would gain the victory and win the crown. This is the battle between Christ and Anti-Christ. We have been taught to believe that this battle was the battle of Armageddon, which would take place in the latter days of the world.

My friends, Paul fought it in his day, and all who follow

Christ in this world have this battle to fight, and it will not be ended in any human soul until the mind of the outer man surrenders to the inner voice of God. Every man finds, as Paul did, a law in his mind warring with the law of his members; and will, until he gets into the eighth of Romans, and realizes what Paul did when he cried out, "There is, therefore, now no condemnation to those who are in Christ Jesus, who walk after the spirit, and not after the flesh." Paul condemned himself often before he reached this point, saying, "Wretched man that I am! Who will deliver me from the body of this death?" We are blest through Paul's experience, and all that he has written of himself, and his exhortations to others. But unless we present our bodies as a living sacrifice unto God, which is our reasonable service, we shall only know the Truth, from the record Paul and others have left us, instead of having the life of the Word in ourselves. Ask yourselves wherein you fail to comply with the requirements of the Gospel. If you have held back the truth which was in you, either in word or act, you are the willing servants of sin; if you have held back the sweet influences of the Holy Spirit in others, then, indeed, you have robbed God of His glory, and that soul of its growth in grace, and in the knowledge of the truth!

These are the questions which the Spirit of God prompts me to put to each of you, that you may examine yourselves, and thereby render a balanced account of your stewardship. This will sum up the profits and loss which have accrued during your entire life, which are placed to your credit, or charged against you, for as a man sows so shall he reap. Jacob experienced this, when he wrestled with the angel of the Lord all night; towards morning he had his hip put out of joint. This gave the angel the victory. Until man is shorn of his strength, he will say to God, Thus far and no farther.

Jacob and Paul were the children of promise, yet the outer or natural man warred with the Spirit, until God revealed Himself to them as their Master, their Saviour, and the God of their entire being. When a man realizes this, he is like Jacob, ready to build an altar unto God, or like Paul, ready

to run the race set before him, fighting the good fight of faith. All Paul's wrestlings were spiritual victories over the natural man, even to the thorn in his flesh.

May the Holy Spirit make you all victorious in running the race set before you, is the sincere prayer of my soul for you all. Amen.

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## CURES THROUGH FAITH AND PRAYER.

[Though we publish only the initials, the full names can be had, if desired, by application to the author, A. J. Johnson.]

MR. F., of Brooklyn, came to the Institute, quite ill with what might be called a heavy cold and influenza. I prayed for him, and the power of God so filled his soul and body that he shouted praises to God. He was quite hoarse and coughed much before the prayer, but afterwards there was no hoarseness or cough to be heard. Praise the Lord for the power of His Spirit to cast out infirmities of the flesh!

Miss E. D. came, suffering with mental unrest. Through prayer, she received the peace of God, the baptism of love, the revelation of His presence in and around her.

Miss E. came with a badly inflamed and swollen arm. There was great danger of blood-poisoning, but to the glory of God, it must be said, one prayer and the laying on of hands passed all pain and inflammation from the arm. "Is there anything too hard for the Lord to do?" This person did not even have *faith*. "He saw the faith of others."

Mrs. G., instantly healed of a violent headache, at the close of our Sunday services. She went home praising God, saying, "I never will doubt His power again." This sister has been blest many times, but her human reason always wants a practical evidence for everything, so that she often gets herself entangled. There are very many who do the same thing; they wrestle with the Spirit, and thereby get into doubts and fears. I have felt lately, that those who are healed by the Lord and know it, will be obliged to acknowledge it openly, and contend for the truth. Patience has ceased to be a virtue when un-



belief and prejudice in a person's own family will be so persisted in that faith, hope, and health are taken from its members. This is a day when people's souls will be tried for the truth's sake, and if they allow themselves to be moved from the Rock, Christ Jesus, the enemy has certainly gained a victory over them.

I have a case of insanity — one of the most trying that has ever come under my care.

A sister of this patient called on me to know if I could or would go to her home and see her sick brother, who had been ill eight weeks and was violently insane; the papers were made out by the attending physicians, to send him to the asylum, but she was unwilling to have him sent there. She said, "I came to you, Mrs. Johnson, as the last hope. You cured my brother Charles five years ago, when he was so ill; say you will come, and that there is hope for my brother William." I waited on the Lord a moment, then I told her that I would go to her house that evening and remain all night. When I was shown into the room where Mr. Bostwick was with the attendant, he came towards me with such a terrible look in his eyes, saying, "Who sent you here?" I looked him straight in the eye, with the reply, "God sent me; I am His child and servant. I have come to help you to understand how much you need His Holy Spirit." All this time we stood looking each other in the eyes, when he dropped his and began to weep; he soon spoke, and took me by the hand, saying, "God sent you here to save me; these people have been so harsh to me; they have tied my hands, and have strapped me on the bed, and my sister has had them do it; but I will fix them!" and it was all the attendant could do to restrain him from instantly attacking his sister; all his love for her seemed to have turned to hate, the spirit of murder possessing him. I talked to him, and laid my hands on that troubled brain, praying God to cast out all evil, and give peace and power to those weakened faculties. He became quite calm after the prayer; he knelt and prayed for himself, asked his sister and mother to forgive him, and allowed the attendant to bathe him, and prepare him for retiring, for the first time in eight weeks without force, and for



four nights he had not closed his eyes. He went to bed quietly, and slept from twelve o'clock that night, to twelve the next day without awakening. The following night, ten hours, and so on. Strength of body and brain was given him, and above all else, his spiritual nature has been quickened. He never professed Christ, but instead, scoffed at religion; now he is filled with veneration, and an earnest desire to live a pure and true life. His mother praises God for His goodness in giving her back her son clothed in his right mind, and in health and strength of body and brain. She says, "Neither of my boys, although good sons to me, were inclined to be religious, but through sickness, of a similar nature in both, they have been brought to a knowledge of God through you, Mrs. Johnson, for which I cannot praise Him enough!"

Many subjects of prayer are sent us, which we can only leave with God.

Could I come in contact with those who write me, or those who are sick, we could, in the spirit of His power, do more than we are doing for the suffering. God shows me that many need enlightening on these subjects, as they do not stand after God does raise them up, in answer to our prayer, through lack of understanding. Many come to God only when the pain or trial presents itself. When we pray it away, they go back to the "flesh pots of Egypt;" get sick again, and return for another blessing. Like children who play until they get hungry, then run and get something to eat, and back again to their play. Many people are grown children, especially in spiritual matters.

Tuesday, I was telegraphed for to come at once to Brooklyn, as Mr. F. was very ill. I found on reaching the house, that the physician had pronounced his disease malarial fever, and lumbago. His fever certainly was very high, and his sufferings intense. I took a seat by his bedside, telling him to put his whole trust in God, and although my faith is very strong, for a few moments it was a question in my mind whether he would get well or not, as he apparently grew worse after I prayed for him. But the dear Lord soon gave me the word "Fear not," and in a few minutes a marked change was

apparent for the better. To use the man's own words, in describing the change, he says, "I felt as if I was all on fire, before and after the prayer, then a cool balmy air rested on my head, gradually passing down through my body, carrying with it all the old suffocation. It did seem to me then, as if God was better to me than I deserved; every pain had gone, and peace restored, but so weak."

Very soon Mr. F. was able to leave the bed, and walk the floor in prayer and praise. His wife rejoiced with him, thanking God for her husband's recovery. She said, "I have watched with him, and waited on him since last Friday, day and night. Last night he supposed himself dying several times; but I knew God would not let him die; and when we decided to send for you, Mrs. Johnson, I had faith to believe that as soon as you got here, he would be healed."

Mr. F. remarked, "My wife had more faith than I had, but from to-day I will never doubt my God; from this moment I am His, soul and body." This open covenant he made with God, was witnessed to by his wife, two lady visitors, and myself, and, I have no doubt, a cloud of witnesses. I left for my home with such joy in my heart, that I wished I could enter every sick and troubled family in the land, and, by the grace and power of God, cast out the power of evil, and establish the spirit of health and truth.

Oh, this mission of love! It is boundless in its aspiration (and yet limited), because people close the door of their heart and home against the Holy Ghost and His messengers — some willingly, others ignorantly.

I give the case of a lady suffering from asthma and chronic constipation. She had visited different climates with a hope of being cured of her asthmatic difficulties, but received no permanent help. When she came here her lungs and throat were badly inflamed, and very painful. The first prayer quite relieved her, and before the seven days were over, there was no trace of the asthma, nor the lung trouble, all having gone; she was able to sing in reality — "Is not this the Land of Beulah?" Other troubles had disappeared also. Constipation with her had become chronic. Almost everything of a

laxative nature had been used — and had lost its effect. Now the prayer of faith, and the laying on of hands, accomplished that which nothing else could do. Praise and thanksgiving to God is now her only medicine.

With our whole soul we exclaim, Why do not the Christian people give God their souls and bodies, that he may liberate them from the infirmities of their inheritances?

This sister told me her father lived all his life a sufferer, and died from the effects of asthma and bronchitis, and that other members of her family were now great sufferers from the same cause.

Some of my readers may stumble a little if I tell them that the Spirit of the Comforter, Jesus Christ, taught me to pray for those who are called dead. I prayed for her father, that the full light of God's Spirit might be given him, and that the power of evil which had followed him through his natural life, and had been transmitted to his children, might be destroyed and entirely removed by the substitution of the Christ-life. This prayer was answered, and the Spirit witnessed with ours to that effect, so that we are convinced that Purgatory is not a Catholic myth. Protestants may protest against this, nevertheless it is true. We have the proof of it — praise God for the revelation of His Divine power as the classifier of all degrees of human unfoldment in the body and out of the body!

I have had another peculiar case under my care. That of a man who has had very great light on God's word, but not being able to prove the Word of God at all times, as a tangible evidence of His promise, has become entangled and is now filled with the elements of confusion; it may be safely called possession of devils; the insane spirit of the flesh which, when individualized in man, may be termed Legion. This man, in the earnest spirit of love towards his fellow men, has been trying to heal others. He tells me his method of healing was the washing of people's feet. He says when the sick have allowed him to wash their feet, they were made well, but their diseases invariably entered into him, and he had no power to cast them out, and that having once been wonderfully blest through my prayer for him, several years ago, he came again feeling that

this was his only hope. I said to him, "Put from you tobacco, and all your idols, and consecrate yourself to God, for you are in human zeal, instead of being in the 'Will of God.'" He said, "I have tried to stop smoking but cannot, my brain seems to need it as a stimulant." I put my hand on his head, and commanded the spirit of the flesh, in the name of Jesus, to surrender itself to God. He bowed prayerfully in submission, and left the house, peacefully returning the next day free, and clothed in his right mind. He says, "I don't know how to tell you of the new joy that has entered into my soul. I feel that every bond is broken, that I am indeed free in Christ, and that a greater power for good than I ever conceived of, is about to be given me."

Here we see in these two cases much of the hidden causes which produce so much suffering.

In the first case we mentioned, there are hereditary causes, beyond the aid of mortal to remove. In the second case, it is the human zeal of the mortal to help the suffering brotherhood of man out of their bondage. But it is often, as in this case, that the blind lead the blind, or we might illustrate it thus. A man through sympathy with his fellow man under a financial strain may indorse the credit of his struggling brother, but that very act may only be a temporary help to the man; having been carried into the current of depression of stocks, bonds, or merchandise, he is controlled by it, and finally carried down by the steady stream of adverse circumstances, until even the indorser, who is trying to help his brother man, is often overwhelmed by the tide of financial ruin thereby. We might illustrate this case in many ways; a man through human sympathy forgets his own danger when he bounds into the ocean, or a body of water, to save a fellow-being from drowning, or rushes into a burning building to save the lives of those bound in by the fire. So it is with much of the zeal for healing others, that we hear of at the present day.

All are not commissioned healers who proclaim themselves such. Zeal without understanding is to-day using them up, and entangling very many souls. The law of human sympathy is working powerfully through the entire human fam-



ily in this, our day — so also is the law of selfishness and hate. When the law of love is awakened in a human soul, it overlooks all obstacles, and is through zeal often entangled by the cunning craftiness of human selfishness, which is a blending of natural evils, tormenting spirits, that cannot be separated from the individual unless there is an entire giving up of the human will to God. These are the elements which cause all human ills and unrest in one way or another. These were the temperaments that our weak brother undertook to cure by the washing of their feet. He was placing himself very much in the same position as that of the Jew exorcists (*Matthew* xix, 15), who cast out evil spirits, in the name of the Lord Jesus whom Paul preached. The evil spirits of that day are very much the same as the evil spirits of this day. They say to-day as then, Jesus we know, and Paul we know, but who are you? We read that the evil spirits leaped upon them, and overcame the exorcists in that day, just as this well-meaning brother has been overcome by the evils in those whom he would have healed. The trouble is this, that while our brother is a believer in Jesus, and an earnest man, he is zealous of good works, instead of waiting for the endowment of power from on high, the passport of God to the children of men.

Some four years ago I met in Boston, or rather while in Boston, a man suffering from fits, or rather possession of devils. He had been taken to Dr. Cullis, of Boston, but as he was not helped there, they brought him to me. The Lord revealed to me that the man must lay himself, and all that he possessed, on the altar, also that he must forgive all if he would be forgiven all. I saw that this man, although he had been an evangelist for seven years previous to his illness, and had preached at times with wonderful power, was full of prejudices, and until he forgave all and thereby allowed the Spirit of Love to enter into him, these evils could not be kept out — even though they were cast out. Dr. Cullis saw him work in these terrible fits, and gave him up. It seemed as if the man would be disjointed and destroyed, he would be so terribly thrown about. For seven days I taught the man the way of faith, and rebuked the evil continually. His wife stood



faithfully with me, and the God of Hosts gave us the victory on the seventh day.

This man was entirely restored, although a number of physicians had been consulted and invariably gave him up, saying he had overtaxed his brain, and this was derangement of the nervous system producing falling sickness, or epilepsy.

Here is another evidence of the wisdom of God over man's wisdom. Oh, when will the promise of God come to pass, that the knowledge of the Lord shall cover the earth as the waters cover the sea? (*Isaiah xi, 9.*)

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## EXTRACTS FROM "THE BOSTON GLOBE."

May 14, 1882.

It was stated that Mrs. Anna J. Johnson had been inducing some remarkable cures during her brief stay in Boston. A reporter called upon her at her residence, 20 Bowdoin Street, and was so fortunate as to meet some patients there, who related the following experiences: Rev. A. J. M., of Baltimore, Md., said that a few weeks ago he was brought into a terrible state of mind, by mental overwork. He tried to commit suicide by slow starvation. He had not faith to believe what he had been preaching, and he was fast getting worse, when he was induced to see Mrs. Johnson. He said that she had strengthened his faith, and driven away his malady.

A lady who lives at Framingham, said to have been a confirmed invalid for thirty years, and in a poor state of health for forty-one years. Physicians said her case was double curvature of the spine, producing great nervous exhaustion, extreme sensitiveness to touch, days and nights of restlessness, wakefulness and great suffering. One of her limbs was drawn up, and her chest very much contracted, so that she walked in a stooping posture. Mrs. Johnson prayed with her, and laid her hands upon her. After her second visit to the invalid, the sick woman stood erect, with her spine and limb straightened, and her body healed.

Another lady resident in Boston proper had trouble with her knees so that she could not bend them. Mrs. Johnson described her cure in these words: "I asked her to kneel with me in prayer. She said she had not knelt for over twenty years, and could not kneel. I said to her that I felt that she could kneel, and she said that if she knelt down she should not be able to get up again. I persuaded her, and she knelt down very carefully, bearing her weight on her hands at first. I told her to pray, and I prayed myself, and asked God to give her the use of all her joints. Then I told her to arise in the name of the Lord! She arose, and has had no trouble since."

Mrs. N. M. H. was seen in the Young Women's Christian Union building on Warrenton Street. She stated that there were several ladies in the institution, herself among the number, who had been prayed for by Mrs. Anna J. Johnson, and that the treatment had been in each instance beneficial. She stated Mrs. Johnson's theory in the following language:

"She presents the whole subject of faith cure on a scientific and reasonable basis, teaching that the bodily health is dependent on the spiritual; that if the soul can be brought into a condition of perfect truth, belief, and obedience to God, the body will become healthy and remain entirely exempt from every form of disease, according to the promises made by Christ unto His disciples. What is this state of trust and obedience which so few really reach? It is to obey the laws of our being — physical, mental and moral; to hold ourselves ready to do the Lord's bidding as it is made known to us; to have large charity and love for all mankind — in short, to follow closely the teachings of the Lord Jesus Christ. This state of calm trust gives absolutely no room for care and worry. If property is taken away, it is because something better is in store for us; if dear friends go to the other world, we see them by faith in a happier land, and know that **EVERYTHING IS AS IT SHOULD BE.**

"Every physician knows that this calm, even frame of mind will do much to restore the health of nearly all patients, but there seems to be a higher law which we are just beginning to learn, which is, that the body is subject to the soul more

fully, and in a more subtle and delicate sense, than has been supposed. Too little is known scientifically of the influence of mind over matter, for the teachings of Mrs. Johnson to be proved or disproved theoretically; but many are, through her teaching, rejoicing in a new and fuller spiritual life, and finding bodily disease giving way before the spiritual tide which has flowed into their souls. Granting the one proposition that there is a God, all powerful and loving, who rules this world, the whole case, as she presents it, is allowed. All sensible physicians say that they do not cure patients, that they do what they can to relieve, but nature alone performs the cure. Nature is, of course, only another name for life, of which God is the source. The whole subject, then, resolves itself into two questions: Do you believe that God is powerful enough to heal you? and do you believe that He is willing or that His love is great enough to wish the greatest good to all His creatures? A great many who think they believe in the Christian religion will say: 'I believe He is willing to cure my soul, but I cannot think He means that EVERY ONE SHALL HAVE BODILY HEALTH.'

"Why not see that the greater includes the less; that the body is but the outer manifestation and symbol of the soul, and that it is entirely out of the reason of things, that an all-wise and loving Creator should will that any soul be fettered by a diseased body? The great trouble is, that among people who really think they believe in the Christian religion, there is much unbelief through ignorance, caused by the false teaching which has come down through the ages, making the Word of God of no effect, through the traditions of men, even as in our Saviour's time. They have taken away from the words of The Book, in spite of St. John's solemn warning (*Revelation* xxii, 19), denying that the body can be healed through the soul, and saying that Christ performed His cures in opposition to law, and that miracles were only for the apostolic age, and to establish the Christian religion. The Christian church lost a power which it has never regained, by losing sight of the truth that the body is the index of the soul, and that one of its special offices is to warn, by bodily pain, of

sin which has been committed either in body, mind, or soul. I think when we come to a perfect understanding of the laws of our being, that we shall see how every transgression of law harms the soul, and that it is quite as wrong to overwork the body or mind, as to lie, cheat, or swear.

“Mrs. Johnson does not claim anything for herself. She says that the power given her is of God, and manifested through her, because she has given herself in loving obedience to Him. She teaches her patients that they can receive this divine help, only by submitting their own will to the will of God, thus bringing themselves into their true relations as sons and daughters. She teaches them the physical and spiritual laws which govern their being, and thus enables them to bring their whole lives into harmony with the great source of existence. When men realize that the body, instead of being a vile, worthless thing, *is the temple of The Living God*, they will no longer desire or dare to defile or abuse it in any way, but will use it for the good of man and hence for the glory of God. When these truths are fully understood, that will come to pass which John foretold, *Revelation* xxi, 3, 4: ‘And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.’”

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### • AUTUMN THOUGHTS.

How richly nature tints the woods  
With deep autumnal dyes!  
So touch my soul, O God of love,  
Till warmer glows arise.

She waves the plumed golden-rod  
By wayside, hill, and field:

So o'er my heart Thy sceptre, Lord,  
In royal splendor wield.

The sumach bursts in crimson flame —  
Blazing the woodbines creep:  
So may Thy watch-fires greet me, Lord,  
Brightest when night is deep.

The apple trees with laden boughs  
Their ruddy offerings bring:  
So to my soul as life grows old  
May full fruition spring.

The squirrel stores his nutty hoard  
'Gainst winter, long and cold:  
So may I lay up treasures, Lord,  
Safe in the Master's fold.

Adown the swaying golden grain  
The gleaming scythe is whirled:  
Do we hear the clink of *Thy* blade, dear Lord,  
Through ripening fields of the world?

The gleaners follow the reapers' steps  
Till the last bright sheaf is won:  
What an army gleans in *Thy* Harvest, Lord,  
Following Jesus on!

Soft is the touch of the Autumn Sun:  
Softer her balmy breeze:  
And, lo, thou art here in the stillness, Lord,  
As a sunset glows through the trees!

Oh, Highpriest of Nature's Autumn shrine,  
Who lovest her garnered sheaves,  
I ask but the peace of the gentle flowers  
Asleep 'neath the drifting leaves!

M. J.



MID-WINTER BLOSSOMS, OR BIBLE  
FORGET-ME-NOTS.

## DECEMBER 1ST.

I will not leave you comfortless; I will come to you. — *John* xiv, 18.

## DECEMBER 2D.

I will be with thee; I will not fail thee, nor forsake thee. Be strong and of good courage. — *Josh.* i, 5, 6.

## DECEMBER 3D.

Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. — *John* xiv, 13.

## DECEMBER 4TH.

I have loved thee with an everlasting love; therefore, with loving kindness have I drawn thee. — *Jer.* xxxi, 3.

## DECEMBER 5TH.

In all places where I record My name, I will come unto thee and I will bless thee. — *Exod.* xx, 24.

## DECEMBER 6TH.

Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me. — *Psalms* i, 15.

## DECEMBER 7TH.

I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand. — *John* x, 28, 29.

## DECEMBER 8TH.

My presence shall go with thee, and I will give thee rest. — *Exod.* xxxiii, 14.

## DECEMBER 9TH.

I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye. — *Psalms xxxii*, 8.

## DECEMBER 10TH.

He shall call upon Me, and I will answer him; I will be with him in trouble; I will deliver him and honor him. — *Psalms xci*, 15.

## DECEMBER 11TH.

And the Lord shall guide thee continually, and satisfy thy soul in drought; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. — *Isa. lviii*, 11.

## DECEMBER 12TH.

In the world ye shall have tribulation; but be of good cheer. I have overcome the world. — *John xvi*, 33.

## DECEMBER 13TH.

Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. — *John xiv*, 27.

## DECEMBER 14TH.

For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed. — *Isa. liv*, 10.

## DECEMBER 15TH.

I am with thee, and no man shall set on thee to hurt thee. — *Acts xviii*, 10.

## DECEMBER 16TH.

And, lo! I am with you alway [literally, "all the days"], even unto the end of the world. — *Matt. xxxiii*, 20.

## DECEMBER 17TH.

Yet I will not make a full end of thee; but I will correct thee in measure. — *Jer.* xxx, 11.

## DECEMBER 18TH.

I will never leave thee, nor forsake thee. — *Heb.* xiii, 5.

## DECEMBER 19TH.

I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction. — *Hosea* xiii, 14.

## DECEMBER 20TH.

As one whom his mother comforteth, so will I comfort you. — *Isa.* lxvi, 13.

## DECEMBER 21ST.

Fear thou not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. — *Isa.* xli, 10.

## DECEMBER 22D.

The Lord thy God is with thee, whithersoever thou goest. — *Josh.* i, 9.

## DECEMBER 23D.

Cast thy burden upon the Lord, and He shall sustain thee; He shall never suffer the righteous to be moved. — *Psalms* lv, 22.

## DECEMBER 24TH.

I will show thee what thou shalt do. — *I Sam.* xvi.

## DECEMBER 25TH.

Blessed are they that have not seen and yet have believed. — *John* xx, 29.

## DECEMBER 26TH.

Unto you that fear My name shall the Sun of Righteousness arise with healing in his wings. — *Mal.* iv, 2.

## DECEMBER 27TH.

Yet will I not forget thee. — *Isa.* xliv, 15.

## DECEMBER 28TH.

These things have I spoken unto you, that My joy might remain in you, and that your joy might be full. — *John* xv, 11.

## DECEMBER 29TH.

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. — *Psalms* xci, 1.

## DECEMBER 30TH.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in the darkness; nor for the destruction that wasteth at noonday. — *Psalms* xci, 2.

## DECEMBER 31ST.

Because thou hast made the Lord thy refuge, even the Most High thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. — *Psalms* xci, 9-10.

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 CORRESPONDENCE.

FULTON, N.Y., August 20th, 1884.

*Dear Mrs. Johnson :*

Yours of July 29th came duly to hand on August 4th. I was very glad to receive it, and please accept my many and heartiest thanks. I cannot express to you in this epistle as I should like to, my thankfulness for the great benefit I have received through your prayer. I have never raised any more blood since the date of your letter, and I am very much better in every respect. I have a good appetite *now* and sleep well at night, and were it not for my cough I should be very well indeed. I have such great faith in your prayers, Mrs. John-



son, that I believe if you will pray for me again, that my cough also will be removed, and that I shall be greatly benefited and blessed.

I regret that it is not in my power to reward you financially, as well as to express my deep gratitude for what you have already done for me, but in some future day I sincerely hope to.

Thanking you once more, and hoping that I may receive a reply, I remain yours lovingly,  
L. A. P.

FULTON, N.Y., Sept. 20, 1884.

*Dear Mrs. Johnson :*

Your very kind and most highly appreciated letter of Aug. 26th came duly to hand. I did not intend that so many days should elapse ere I should reply. I am very much better in every respect, though I still cough a little; but I felt so different after I commenced wearing your letter over my chest as you directed. I not only gained *strength*, but gained in everything. I rested much better nights, and my appetite increased, and if my cough continues to improve, as I believe that it will, I can truly say that I am perfectly well. And, Mrs. Johnson, I truly feel that you have saved my life. My father, mother, and only sister, have all died with consumption, and as I never had a brother, I am the only one left. I have taught in the primary department in the graded school in this village for the past six years. I have now been in school for the past four weeks, and at the close of this term I hope to come to you during my vacation.  
L. A. P.

SOUTH MIDDLEBORO, Aug. 22, 1884.

*Mrs. Johnson :*

DEAR MADAM:— Your letter came just as I was about to move from this house. I had no strength, and was in despair at the thought of having to pack up and move. I put the letter over the part affected, in the name of the Lord Jesus Christ, as you directed, and experienced relief. I worked from that time until late that night, without lying down to rest, as I had done before every little while. The next day I

worked without feeling as much fatigue as when on other days I had done nothing.

The third day I said to myself, "I guess it is not necessary to wear the letter any longer. I have proved my faith and my obedience in wearing it, and subdued my prejudice." So I dressed without putting on the letter. In less than an hour my back ached so I could not stoop at all, and I felt so weary I could hardly draw myself around. I was utterly discouraged, when all at once it came to me, to put on the letter again. I did so, and very soon was able to take hold and work with a will.

I was so much better that my neighbors would stand looking at me as I walked on the street, to see how differently I walked. Some days ago I hurt myself again by over exertion, and have been miserable ever since. My mind is never at rest. I am constantly speculating and planning impossible things, and I seem to have no power to stop it, and attend to what I can do.

I am in better spirits than when I wrote you before. Your prayers have resulted in good for me. Will you not pray again, that the Lord will make a complete cure? I am so in need of strength and memory. Hoping to hear from you soon, I remain yours respectfully,  
E. R.

*Mrs. Johnson :*

DEAR SISTER: — Your letter was received in due time, and I am thankful to you for sending it. I am wearing the letter, and feeling much better, but do not get strong, so as to be able to work as other folks. I was struck with the words in your letter. They were these: "With faith in Jesus, and this letter on your person, you shall have perfect memory, freedom from suffering, and shall have all the strength you need." Every time I am inclined to wonder why I do not get strong I am reminded that I am only to have what strength I need. It is true that at present I am not obliged to exercise great strength, but I would like to do more work. I am trying, however, to give what assistance I can to the sick among my neighbors. I myself have studied medicine, both the allo-

pathy and homœopathy, so I ought to know something of its use. But I believe God heals in answer to prayer. Hoping to hear from you again, I remain faithfully yours, E. R.

ST. LOUIS, Nov. 19, 1884.

*My dear Mrs. Johnson:*

I am afraid you think me ungrateful and forgetful, that I have not written you before, but I think my time has never been so fully occupied as it is this fall. God gives me strength every day for what I have to do, and keeps me well and almost always happy. My new life is so different from the old one, since I have learned just to trust the Lord for everything. And yet, I have not always that deep joy that I want in my heart, and that would be there if I loved Him perfectly. I know, however, that I shall never love Him less, and feel sure that I shall love Him more and more. I fear I think too much about myself. Sometimes I am afraid that I only love God because He healed me. I keep praying for more faith and more love, for pure thoughts and right actions, for I do want to work for Jesus, and win souls to Him.

This letter is just full of myself. If I could put myself to one side, and think only of my Heavenly Father, and of what I can do for Him, I feel that a great deal would then be accomplished. Will you not pray for me, dear Mrs. Johnson, that I may rest in the Lord, and just give up my will to His? Your HEALING VOICE helps me so much. The last number answered several questions, and settled several doubts for me. I have one of the dearest, sweetest sisters in the world, and both she and my mother have learned that "Faith Healing" is a *real thing*, and not the delusion they have always believed it to be. I think my sister's prayers for me have been answered through you, and I thank and praise God every day for what He has done for me.

If you have a moment to spare, will you not write me an encouraging word? Your letter did me so much good. Many thanks for it.

I remain, yours most sincerely,

K. E. K.

ST. LOUIS, MO.

*My dear Mrs. Johnson :*

My brother has been wonderfully blest through you, but after his return from New York he had one of his old attacks. I felt that the Lord was testing his faith, and also that the devil was tormenting him. He recovered without a physician, though, and I believe he agreed with me upon the subject, but my friends think it absurd to believe that the Lord sends sickness, even as a test. They claim, and I do also, the promise that the Lord will preserve from all sickness those who put their trust in Him, and that the person who trusts entirely need have no physical ailments; and if this is really so, Mrs. Johnson, one would live forever. Now, I should not fear, with my present faith, cholera or smallpox, or anything of that kind, if I knew I was doing the Lord's will, in taking care of persons afflicted with such disease. But with all this faith I tell you of, I do take cold. I have had one for nearly two weeks, and I was so sure I had lost my tendency in that direction, and all fear of cold taken from me; yet here it is. I have taken it to the Lord prayerfully, asking Him to take it away. But it keeps getting worse instead of better, until I have said, Perhaps it is the Lord's will for me to have a cold.

My friends and members of my own family say to me, "Your theory does not prove itself practically. God doesn't make people take cold. It is the result of some violation of a law of nature on your part, and remedies should be used to counteract it, asking God to bless the remedy used to your good." Nevertheless, I kept on praying about it, using no means, wondering all the time, I must confess, that my prayers were not answered, and thinking at times that perhaps the Lord wanted me to suffer, so as to teach me something, and, if so, it must be wrong to say He will keep His children from sickness; or perhaps I am not fully His child. Is that the reason? Do help me to understand about it! Then, again, in asking Him for guidance, I do not always know what He wants me to do. I cannot hear His voice as you do; I cannot understand how He speaks to us. You tell me to ask the Lord to direct me in everything. I do, and yet I am left in



doubt and perplexity; afraid to do the thing most pleasant to myself, fearing I am following my own inclinations, rather than the will of God. I pray God to bless you in your good work. May He give me light on all these points which I have mentioned through you.

With much love,

K. E. K.

The above letter is one of many such as I receive daily. There is much perplexity in the minds of earnest Christians to know God's will in all temporal matters as well as spiritual. St. Paul had this struggle. After the light of the Holy Spirit fell upon him, he cried out, "Who shall deliver me from the body of this death?" The carnal mind is death, or enmity against God, until it is enlightened and illuminated by the wisdom of the Spirit. Paul, in the seventh of *Romans*, makes this conflict between the spirit and flesh very clear, so much so, that in the eighth of *Romans*, he was made free from the law of sin and death. The conflict was over, and undoubtedly the same freedom which Paul attained to, is in store for every earnest and obedient soul. Be comforted, all ye who desire to know the Lord. He will, *with Paul*, give you the victory over sin and death. His spirit in you will live forever. Thus death is swallowed up in victory. I cannot tell how long such a soul may be left in the human tenement. I can say positively, though, that the soul that is delivered from the bondage of sin and death, never dies; it is alive forever. While in the body, it walks this earth with God in the life-light and wisdom which rule the evils of the flesh, not being subject to them. Jesus said, "No man taketh My life from me: I lay it down and I take it up again." When we are hid with Christ in God, then, as He was in this world, so shall we be, burden-bearers; not because we are sinners, but saviours, willing to bear the burdens of others, and so fulfil the law of Christ, which is the love of God in human form, revealing the parentage and family of God. My dear Miss K., I do not say God sends sickness even as a test; but I do fully believe that Satan is the servant of God to the people of this day, just as he was when

God permitted him to afflict Job. He had no power over Job until God gave it to him. You know it is said in Holy Writ, that persons are sometimes laid away for the destruction of the flesh, which means, for the enlightenment of the soul or human mind. Job, it is said, had even more happiness restored to him after deliverance than was taken from him in his sufferings.

On the same principle, your brother was sustained through the illness he had, and recovered without a physician. This gave him more faith in God, and a decided victory over the ills, or evils, of the flesh. Should it return, his refuge is in God, and it cannot remain after he *feels and knows*, beyond all *question*, that God is both able and willing to keep the human soul that trusts Him. This knowledge is the pearl of great price. It is worth all the worldly wisdom and wealth that a man hath. It is said, all that a man hath will he give for his life. *This is life* — to know God, the Father, and Jesus Christ, whom He hath sent.

And now, my dear child, I am sorry to know you have had such a severe cold. Between the cold and your friends, you might be truly likened to Job; he had a severe time of it between his friends and his boils. Could you, my child, rest your will or mind in God's will; for example, submit your will; then let yourself alone. If you find a law in your mind, warring with a law in your members, as St. Paul did, submit the conflict to God; you have no longer any battles to fight — none with *yourself*, nor none with *others*. The battle is the Lord's. You are His child and His servant; your office work is to notify Him with regard to your human wants and weaknesses, and He has said, "Ask and ye shall receive, that your joy may be full." The conscious evidences of God's spirit, directing our minds and ruling the members of our body, working in us to will and to do of His good pleasure, is a joyful understanding, which brings peace to the soul and body. It makes us co-laborers with Him who is Almighty.

This relationship is what you are, mentally and intellectually, striving earnestly to attain; but you are on the wrong road — the one which leads to mental exhaustion and intel-

lectual extremes. Like Mary, sit a little while at the feet of Jesus; He will teach you how to so rest in Him, that you can hear His voice, and understand His will, and be able to meet the necessity of the hour, acting up to the light He gives you moment by moment, which will be all-sufficient. This is resting in God. Knowing that He doeth all things well, and causes all things to work together for good to those who love Him. Remember, He is the great architect; He knows more about us and these bodies of ours than we who occupy them. Then rest it all, dear child, with Him, and He will speedily reveal Himself to you, as your Saviour, Christ, the Lord.

Affectionately yours,

ANNA J. JOHNSON.

[Jane Taylor has written a simple parable which has a great lesson for every Christian, and one that would take many a care from the coming days, and the weary hearts that are needlessly bearing them.

A little clock had just been finished by the maker and put on a shelf in his wareroom, between two older clocks, who were busy ticking away the noisy seconds. "Well," said one of the clocks to the newcomer, "so you've started on this task; I'm sorry for you. You're ticking bravely now, but you'll be tired enough before you get through your thirty-three million ticks." "Thirty-three million ticks!" said the frightened clock, "why, I never could do that," and it stood still instantly with despair. "Why, you silly thing," said the other clock at this moment, "why do you listen to such words? It's nothing of the kind. You've only got to make one tick this moment; there, now, isn't that easy? and now another the next moment, and that is just as easy, and so right along." "Oh, if that's all," cried the new clock, "that's easily done, and so here I go," and started bravely on again, making a tick a moment, and not counting the months and millions. But when the year was ended, it had made thirty-three million vibrations without knowing it.

Oh, if Christians would only live by the moment, not the year! "Day by day" is the limit of the Lord's prayer. "Suf-

ficient unto the day is the evil thereof," said the Great Teacher. And "As thy day, so shall thy strength be," is the promise which four thousand years has not exhausted.

God will accept your first attempts to serve Him, not as a perfect work, but as a beginning. The first little blades of wheat are as pleasant to the farmer's eyes as the whole field waving with grain. — *Parish Visitor.*]

WATERBURY, Jan. 22, 1885.

*Mrs. Johnson :*

MY SISTER IN CHRIST:— I have before me the HEALING VOICE, your monthly journal, for October, sent to me by some friend. I have been reading it. To me your experience is wonderful; it is glorious, and the spirit tells me your work is of God. Glory to His name! I am one of His little ones, and a very little one, indeed, compared with the spiritual light and life that you have received. I have had some manifestations of the Holy Spirit, and felt its influence. I am contending for the faith once delivered to the saints. Therefore I believe in the power of God to heal the sick, body and soul. I believe history repeats itself, and that we are now living under the same spiritual dispensation that was enjoyed and taught in the time of Christ and His apostles. The people cannot see nor understand this. I praise God for giving me this light. My heart is in the Gospel work, and God has told me that I must teach His Word in this part of His vineyard.

Please let me hear from you soon; I shall prayerfully wait your reply. Your sister in the faith, MRS. R. B.

DETROIT, MICH., Jan. 24, 1885.

*Dear Mrs. Johnson :*

DEAR SISTER IN JESUS CHRIST:— Your journal, the HEALING VOICE, was sent to me from New York. I have read it with the deepest interest, praising the dear Lord for such a wonderful display of His divine love and power.

May the dear Lord keep you doing the work that Jesus did, until clothed as His bride. Yours in Israel's faith,

MRS. J. A. M.



COLUMBUS, O., Jan. 1, 1885.

*Mrs. A. Johnson:*

MY DEAR MADAM:— I subscribed for your magazine some two months ago, but my duties have been such that there was no spare time to communicate my entire sympathy with you in your work. I have held the same views that you do for a long time. Prayer is my physician for physical as well as spiritual ailments.

I enjoy your articles intensely, knowing, as I do, that all the wonderful things are possible, and greater things.

It would afford me great pleasure to visit your Institute, and some time I hope I shall be able to do so; but whether I do or not, be assured that I am in sympathy with you, and am a constant worker for the cause. Very sincerely, F. A. B.

[Such letters as the above, coming to us from time to time, full of sympathy with the Gospel we are setting forth, and the work we are endeavoring to do, give us renewed courage and strength to go forward on our mission. If, amid the multiplicity of duties, we have neglected to otherwise acknowledge the receipt of such, we beg to do so now, sincerely thanking the writers for their words of cheer and God-speed. — ED.]

WYOMING, PA., Feb. 25, 1885.

*Dear Mrs. Johnson:*

I write you in the fear and love of Jesus, our Saviour, having had years of blessed experience in our Holy religion, sanctified and saved from inbred sin. Once I was healed of inflammatory rheumatism through the prayer of faith, and now I am eighty years of age. My daughter sent me the October number of your journal, the HEALING VOICE, and I truly believe God ordered the book to come to me, for which I praise Him. I hasten to write you of myself, and ask your prayers for me. I have no family physician. The Lord of lords, the King of the Eternal Kingdom, keeps me from complaining or murmuring. My heart is thrilled with joy as I read of your blessed work. Glory to His Holy Name, who gives you the gift of healing the suffering ones in Christ. Yours in His love,

M. M. J.

NEW YORK, Feb. 20, 1885.

*My dear Mrs. Johnson :*

"To do good and to communicate forget not, for with such sacrifices God is well pleased" (*Hebrews* xiii, 16). This text is impressed this moment, in my mind, as I take the pen to express to you the spiritual benefit and pleasure I derive from reading the HEALING VOICE. Through it, you are permitted the exalted privilege of doing good to very many, and you will never know how many souls it has illuminated, comforted, taught and guided to a childlike approach to God, causing them to realize more truly than ever before, the Fatherhood of God, the Brotherhood of Christ, and the controlling enlightening influence of the Holy Spirit.

Accept the best wishes of your friend, M. S. C.

April, 1885.

*My dear Mrs. Johnson :*

I feel that it is due to you, and especially to the cause you represent, to acknowledge what great things the Lord has done for me.

When you laid your hands upon my head, praying to the Lord for me, at once I was conscious of spiritual healing; I passed from darkness into light, the eyes of my understanding being opened; I felt a joy and peace, to which I had hitherto been a stranger. The Scriptures were opened to me as I had never before understood them, and they have ever since been an unsealed book.

I have not at all times walked in the full light, because I have not been always obedient, yet the blessing I then received has never left me, and the physical ailment from which I had long suffered was healed. From time to time the Lord has granted to me special blessings through you, and I am conscious of a truth, that He is most powerfully with you. I feel now, that I am His, and His alone, and the prayer of my heart is, "Thy will, O Lord, be done in me."

To His praise, I record this testimony, and express to you, whom He has chosen, my warmest love and gratitude.

E. B., *Albion, N.Y.*

COLUMBUS, OHIO, April, 1885.

*My dear Mrs. Johnson :*

I cannot tell you how I longed for a letter from you after reaching home. In regard to the HEALING VOICE, it is simply marvellous, and each month when it comes, I drop everything, and devour the contents, then run over home and find sister doing the same thing. Usually a conversation follows on the wonderful manifestations of Divine power shown in every line. Each book convinces me more and more of its Divine origin, and I pray God it may be as great a help and as bright a sunbeam in other lives as it is in mine. I want to tell you how great a comfort your blessed teachings have been to me. I have not reached the goal where I would like to be as yet, still, do you remember in one of your articles recently, you said you were *forty years* in reaching that point? Oh, if you only knew what a comfort those words were to me!

Yours lovingly,

M.

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## PNEUMONIA — ITS CAUSE AND CURE.

THIS fatal disease has its origin in the human system, and not in the air, as supposed. It is quite necessary that each one should understand this, so that they may guard against this fatal malady. It is said that one ounce of prevention is worth a pound of cure. The symptoms of pneumonia are chilliness, followed by fever, fulness in the chest, and suppressed breathing, dull headache, with neuralgic pains all over the body, followed by lassitude. These symptoms are the evidences of malarial poisonous gases in the system, the veritable seeds of disease, which germinate into living animalcula, that are invariably called into action by exposure to sharp, keen, penetrating, frosty air, or the cold, damp atmosphere rising out of the ground after heavy thaws. Either temperature will chill, and cause prostration of the vital forces. This is the cause of almost all diseases which at present have taken the decided form of pneumonia.

These symptoms awaken nature quickly, to a consciousness of the need of self-defence — yet the very effort of the human will to rise above the power of disease, even with the aid of medicines, stimulates these gases and secretions of the body, which have been lying dormant.

Now the battle begins between life and death.

The individual or human nature is the middle man between disease and the doctor. If the poison in your system does not kill, the remedy given you, being poison, may. As physicians suppose that the principle set down is correct, that one poison will counteract another; that which kills will cure. If the individual has a good deal of vitality, he or she may survive the conflict between the two poisons, superintended by the physicians in charge of the case — who always, if you notice, keep a minute record of the case, or the battle fought daily, as to whether the middle man will survive the struggle. The physician or physicians invariably prove by their consultations, that they gave regular doses at regular intervals, so that if nature gave way, it was through no fault of theirs, it was because death held the mastery over the human body, meaning that the poison in the individual was master over their minds and their medicine; thus physicians, ministers, and friends stand looking on, powerless to stay the hand of death. This is a serious and solemn thought, that after eighteen hundred years of Gospel preaching, the spirit of that Gospel, which is life and power, should not be personally understood by physicians and ministers. Oh, how much we need the Divine Teacher, the love and wisdom of the Father; the Spirit of Life which destroys death. Disease, when it presents itself in the human form, in this fermentation of poisonous gases, becomes a living animalcular power, that takes full possession of the body. This has but one name, and that is *Legion*. The manifestation of the promise is now needed — “One shall chase a thousand, and two shall put ten thousand to flight.” There are only two powers in existence — Life and Death. Where Christ rules in man, death is destroyed.

Disease has only made its appearance. We shall have it in our midst in every form. People have lived after the gratify-



ing of the flesh, and now we are in that day, which the Scriptures say shall burn as an oven. Those who survive shall be purified as by fire. I know that I have passed through the fires of purification, and have no fear of disease in any form, having for years known God as a living presence, in and with me; disease hath no power over me to hurt me, and those who will put their trust in God may be delivered from the elements of disease.

Some years ago I was taken ill with pneumonia. My friends urged the calling in of a skilful physician. This I refused to do, telling them I was in the keeping of the Great Physician, that I had nothing to fear. They became greatly alarmed, as it seemed as if death from suffocation must quickly ensue. I was perfectly calm. I was asking God why this disease was permitted to rest upon me. Until I was apparently beyond hope, the Lord did not answer me — when the word of the Lord came, Be strong, fear not, I will heal thee — and in less than ten minutes my throat and lungs were clear and as free as if I had never suffered from pneumonia. God told me what to take, and I obeyed Him. It is a very simple thing, and used in every household, certainly within the reach of all. I know God could have cured me without using means, but, that I might know the nature of pneumonia, its cause, also the natural means which would destroy the natural cause, removing all effects. It was to me and my friends a very great evidence of God's presence with us; one they will never forget. I was permitted to suffer for a time, that they might have the evidence of a simple childlike faith on my part, and God's promise fulfilled, that those who believe shall receive, and that the word of Christ might be fulfilled also, "Lo, I am with you alway, even unto the end of the world."

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## A TALK TO GIRLS.

GIRLS, I want to speak to you of your mother. It may be that you have noticed a careworn look on her face lately, not brought there by any act of yours, still, it is your duty to chase



it away. I want you to get up to-morrow morning and get breakfast, and when your mother begins to express surprise, go right up and kiss her. You can't imagine how it will brighten up her dear face. Besides, you owe her a kiss or two. Away back when you were little, she kissed you, when no one was tempted to, owing to your fever-tainted breath and swollen face. You were not so attractive then as now. And through those years of childish sunshine and shadows, she was always ready to cure by the magic of a mother's kiss, the little, dirty, chubby hands, whenever they were injured, in their first skirmish with this rough, cold world. And then the midnight kisses with which she routed so many bad dreams, as she leaned over your restless pillow, have all been on interest these long years. She may not be pretty, and kissable as you are, but if you had done your share of the work during the past ten years, the contrast would not have been so marked. Her face has more wrinkles than yours, far more, and yet, if you were sick, that face would appear more beautiful than any angel's as it hovered over you, watching every opportunity to minister to your comfort; and every one of those wrinkles would appear as bright as wavelets of sunshine chasing each other over the dear face. She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. Those rough, hard hands that did so many unnecessary things for you, will be crossed upon her lifeless breast. Those neglected lips that gave you your first baby kiss, will be closed forever, and those tired eyes will have opened into eternity; and then you will appreciate your mother — *but it will be too late.* *Selected.*

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## WHILE WE MAY.

THE hands are such dear hands;  
They are so full: they turn at our demands,  
So often they reach out,  
With trifles scarcely thought about,

So many times; they do  
So many things for me, for you —  
    If their fond wills mistake,  
    We may well bend, not break.

They are such fond, frail lips  
That speak to us. Pray, if love strips  
    Them of discretion many times,  
    Or if they speak too slow or quick, such crimes  
We may pass by; for we may see  
Days not far off when those small words may be  
    Held not as slow, or quick, or out of place, but dear,  
    Because the lips are no more here.

They are such dear, familiar feet that go  
Along the path with ours — feet fast or slow,  
    And trying to keep pace — if they mistake  
    Or tread upon some flower that we would take  
Upon our breast, or bruise some reed,  
Or crush poor Hope until it bleed,  
    We may be mute,  
    Not turning quickly to impute  
Grave fault; for they and we  
Have such a little way to go — can be  
    Together such a little while along the way,  
    We will be patient while we may.

So many little faults we find.  
We see them; for not blind  
    Is love. We see them; but if you and I  
    Perhaps remember them some by and by,  
They will not be  
Faults then — grave faults — to you and me,  
    But just odd ways — mistakes, or even less —  
    Remembrances to bless.  
Days change so many things — yes, hours.  
We see so differently in suns and showers.

Mistaken words to-night  
May be so cherished by to-morrow's light.  
We may be patient: for we know  
There's such a little way to go.

*Selected.*

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## MOTHER LOVE.

MOTHER love! who can fathom it? It is the balm of Gilead, the secret spring from the fount above. How quickly its sunshine dries the tears and calms the imaginary fears of childhood, with the mother's touch, and loving kiss, and words of consolation! How these have given us, when children, beds of down to lie on! yes, mother's words, when fitly spoken, are like the acorn; planted, they become pillars of oak which the storms of life, even adversity, however severe, cannot uproot.

The language of mother love speaks to her children in many tongues: her look, her touch, her words of tenderness, and wise instruction, are all imprints on the pages of the soul, so indelible, that neither time nor eternity can erase them from the human mind; it may in some individuals lie partly dormant, but in the children of the next and succeeding generations, it will spring up as powerfully as it was felt in the love and consolation enjoyed in the original soul which first gave it. Thus every seed, or rather every good gift, is from above, from the Father of light, in whom there is no variableness nor shadow of turning. God is love. His loving Spirit must be revealed in the human family, and woman, the mother of the race, is truly the vessel of honor, in and through whom the pure and Holy love of the Infinite Mind reveals itself, first in the virgin mind, later in the mother and her offspring, the sons and daughters of men and of God.

How directly and indirectly the mother love can be traced as the vital current of life from God's love, flowing through the veins and arteries of the human family, since the days of the original pair, in the Eden of the soul love, the garden of Eve — the mother of all living we regret to say.

Woman has listened to the voice of the human mind largely since that day, instead of obeying the inmost voice of her holier and higher nature,—higher, because it cannot stoop to indulge the human mind at the expense of displeasing God, who is the infinite mind and life of our soul and body. We know there is nothing unclean of itself, there is nothing which God has created but has its use and place in the kingdom, but when the human soul leaves the higher at the request of the lower nature, then the serpent and the spirit of disobedience, spoken of as revealed in Mother Eve, and afterwards overcome in the life of Mary, the mother of Jesus.

These two typical types of woman, one the natural, the other the spiritual, yet both natural, for the spirit of Mary, the second Eve, obeyed God rather than man. Thus in Jesus the son of Mary, we have found the love of God made manifest in man. We are looking for the sisters of Jesus in this closing era of the Christian age; the age of wisdom which was given to the world through the son of Mary, the son of God, the man of righteousness. Yes, we are looking and longing for the appearing of the daughters of God, the mothers in Israel; those who have been like Mary, redeemed from the curse of disobedience. We are looking also for the children of such mothers, those who are to redeem the world from the original sin of the first parents, Adam and Eve.

We recognize that in Mary, and her son Jesus, the light of redemption came to a darkened world. We hope to find his spirit of purity revealed in the daughters of the second Eve, for the love of God given to Mary is to be manifested; as Jesus said, when told that His mother and brethren stood without, waiting to see him, He said, "Who is my mother, my sister and my brother? whomsoever doeth the will of the Father." The will of the Father is that His children, His sons and daughters, become perfect in Him. This can *only* be done by and through the love of God in woman: her love of God being the pure love of good, yea, enlightened good, the wisdom which comes to the world through the femininity of God. This may be found in man, for wherever, and in whomsoever, the spirit of obedience to God is revealed, there is the

female receptivity of Divine love. This is why it is written that in Christ Jesus there was neither male nor female. There is a fuller comprehension of this same principle in the words of the New Testament, in speaking of the Holy order of marriage, that the man and woman were one flesh, meaning, one mind, in obedience to God.

Because this relationship does not exist, nor has not existed to any great extent in either the present or the past ages, is the reason we have so little of the mother love revealed. But oh, how much of the opposite does exist! The love of self has even caused mothers to destroy their offspring: they often take life, to remove their shame and guilt, and sad to say, where there is no cause for shame in their pregnancy; the mother dreads the care and responsibility of her child. Thus she sows the seeds of discontent and hatred rather than love in the soul of her unborn child, yea, often the seeds of murder, if she wishes to be free herself, by taking the life which she cannot give.

This is woman under the curse; the carnal mind of mothers and fathers, for they are one in evil as well as in good; they transmit their own mental states to their offspring, to be again repeated in their children, and children's children.

Herein we trace clearly the spirit of love and the spirit of hate. It is not difficult to account for the cause of theft, slander, selfishness, drunkenness, murder and debauch, when we look at humanity with the eyes of our spiritual understanding opened, judging righteously between those who do right and those who do it not. With all this knowledge through the discernment of the spirit, we pity rather than blame, and cry out of the depths of our inmost being to God, to deliver humanity from itself. It is its own destroyer. Evil has produced evil, until it is lost in its own abyss. Truly nothing but pure and holy womanhood, directed of the Father, can save the world from sin and its results, sickness, sorrow, and death. In a life with God, in an individual walk with him, there are none of those terrors. God is love, and this Love is life, yea, eternal life.

Abide in Him, my sisters, I pray thee, that the gospel of



Love may be made manifest in you, to the upbuilding of the kingdom of the Father on this earth, the Christ reign of Righteousness.

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## MOTHER'S FAITH.

MOTHER sits in the twilight dim,  
Rocking the baby to and fro,  
Softly crooning a cradle hymn,  
And watching the firelight come and go.  
Baby sleeps and mother dreams —  
Dreams of her darling's future years,  
And visions rise 'mid the embers' gleams,  
Of honors and hopes, of temptations and tears, —  
As she sits and dreams in the firelight's glow,  
Rocking the baby to and fro.

What will come when the baby feet  
Stray at last from mother's side?  
How will the soul, now pure and sweet,  
Meet life's battles and breast life's tide?  
Will the precious head with its golden curls  
Wear the laurel, or lose the crown?  
When the blast of sin o'er the dark wave whirls  
Will the heart be brave or the soul go down?

Who will guide when ambitions rise  
And the great world beckons him to the fray,  
And the fair young face with its eager eyes  
Slips from her sheltering love away?  
Her boy! her boy! and the world is cold,  
The battle fierce, and the life-storm wild!  
Will his faith still cling to the God of old,  
Who guarded his steps as a little child?

But ah! as mother sits and dreams,  
She knows *her* faith is a beacon light,  
That will never falter its steadfast gleams  
Till her boy is safe through the stormy night:

And a mother's holiest dream is aye,  
That while faith's pathway she has trod,  
Her boy cannot drift very far away  
From his mother's prayers and his mother's God; —  
And she smiles, as she sits in the firelight's glow,  
Rocking her baby to and fro.

— M. Johnson.

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### A CURE FOR BEGGING.

For ye have the poor with you always, and whensoever ye will, ye may do them good, but Me ye have not always.—*Mark* xiv, 7.

THE Lord has kept this Scripture before my mind, as article after article, headed Pauperism, Parasitism, and Street Begging, have been published in the New York papers from time to time, and discussed thoroughly by individuals and united charities, as to the best means of eradicating and removing this state of things from our midst. It would be truly a blessing if the causes which produce these conditions could be gotten rid of. But, as "pauperism," "parasitism," and "begging," are only the effects of causes, even if New York *could* rid herself of these apparent conditions there would still be left with us the seed and root of these elements. Hence the question *is*, How are the seeds of bitterness, of envy, of pride, and of lust, without conscious responsibility, to be eradicated? And, as this state of things is not confined to our city, but is *universal*, it becomes the necessity of each individual to say, "What must I do to be saved?" Saved from what? From the beggarly elements of "the world, the flesh, and the devil." For when saved from "self" and "Satan," we will have no contagious spirit of begging with us; neither will we have parasites, drunkards, nor criminals. As these weaknesses are the inherited fruits of evil indulgences, which are reproducing themselves continually through ignorance, selfishness, and poverty of soul, mind and body. Nor are these confined to "street beggars," or the poorer class. Wealth and "social position" often cover over much that would be unseemly if openly gazed upon. Webster says the word "beg" in its original sense,

"was to ask with earnestness and deference." The *law of sympathy*, which is the law *that works by "Love,"* makes us all dependent one upon another; and by this "Law of Sympathy" we *are* "our Brother's keeper." At present in polite life, "begging" has dropped its *original* meaning, and taken the place "*ask*," and "*request*." We "beg" a person's acceptance of a present. We "beg" him or her to favor us with their company; a tradesman "begs" to announce the arrival of new goods; a business man "begs" a discount, or an accommodation from a banking house; and poverty and drunkenness "begs" the right of way to "professional" beggary and depravity. I question whether (legally) "street begging" can be disposed of in this free country without including all other phases of social and business "begging." For as New York has given a welcome to the poor and distressed of all nations, in thus doing she is obliged to care for those who become feeble in mind or body, or reduced to the necessity of asking from either the city or State, or even begging "the crumbs which fall from the rich man's table." I would gladly see the people of New York in the will and wisdom of Christ, and hear Him say to them, "I was an hungered and ye gave Me meat; I was thirsty and ye gave Me drink; I was a stranger and ye took Me in; I was sick and ye visited Me; I was in prison and ye came unto Me; verily I say unto you, inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

Oh! that "individualized selfishness" and "the love of power" were overcome! For *these* are the monster "parasites" which are making "beggars" of the human family. The rich and the poor, the laborer and the capitalist, belong to the same Almighty Father! Therefore, if poverty *is* a contagious evil, we have no right to drive it away from our own door to that of another. It were better to *destroy* poverty and beggary by helping people into a position where they can become self-supporting. And, as many of the weaknesses from which people suffer are inherited, we need "Homes" and "Reformatories," with men and women at the head of such institutions who know Jesus Christ in the flesh, who obey *God* rather than

man. This state of things would soon clear New York of "pauperism," "intemperance," and "crime." This would be living out the golden rule, "Do as you would be done by." It has been said that street beggars receive more freely from women than from *men*. No doubt, because of the tenderness of "motherhood," as mothers, *with understanding*, know that their unborn child, be that child male or female, is marked for life by her own thoughts, words, and actions. Also, that *her* thoughts, words, and actions are *often* prompted and controlled by the mind of her husband. Here is where crime and poverty of soul and mind originate; never to be eradicated from the child born of woman, until that soul is truly converted to its God. We once heard of a son of wealthy parents being tried, and convicted, and sentenced to imprisonment for theft. His mother sat by him through the trial. When the judge was pronouncing the sentence she arose, stood erect, and with commanding gesture said, "Judge, stop! My son is innocent! *I* am the thief: permit me to explain myself: Before my son was born I was anxious to have in readiness a suitable wardrobe for my babe. My husband would not give me sufficient money to get one as complete as I desired; and night after night, while he slept, I took from his pocket sums sufficient to gratify my longing. In this way I marked and sinned against my unborn child. *I* am the thief. *Spare* him! and punish me!" The judge was moved to tears, and silence reigned through the court-room. Yet the judge finished the sentence without mitigation. The mother did not hear the closing words, having lost consciousness. Thus the sins of the parents are visited upon the children unto the third and the fourth generation.

If those who say, "Away with pauperism!" and "Away with criminals!" would but meet these two evils in the true Christian spirit, *they could, and would*, overcome them by "Love," "Wisdom," and "Charity," manifesting itself in human form in words and works; "for though I give my goods to feed the poor, and my body to be burned, and have not charity, it profiteth me nothing." Christians! *Awake* to "The Truth!" Arise! in "The Name of God," and do right



yourselves! and help others to do likewise! Or it will cost your city *more* to conquer and remove "pauperism" and "crime" from your midst than was *your* portion in conquering the "spirit of rebellion" in our late war. True reform would give us the righteous rule and reign of "Christ" in our midst; and this would cost less money than it does to work through "paid" organizations. For each one must *give* and *do* out of the fulness of their heart, to realize the blessing of giving. For *by* the soul's aspiration *and its expansion*, is manifested in each soul the bloom and fruitage of righteous living. Thus, if the saint and the sinner will only take hold together, the "sins" of intemperance, poverty, and crime *will* and must vanish, *will and must go, for it was the sinner that Jesus came to save.*

The foundation doctrines of all religion is the existence of an eternal and almighty Father, the originator, creator and preserver of all, by His own Spirit working in and through all. When men and women are right-minded, they will realize in themselves the intuitive life, the invincible demonstration of the Eternal God power in and with them, also the consciousness of the pure air of heaven around them. The Revelator the Holy Spirit, the guardian angel from above, and as each one hath the germ of Divine life in them from conception, it only requires the inspiration of the Almighty Spirit to awaken, to quicken, to call it forth, where it may bloom and bear fruit in the garden of our God, the human body, making us trees of righteousness.

A few such souls would renovate New York of vice, drunkenness and poverty; all souls need God's Holy Spirit in power. Then we would understand the spirit in Jesus that made him good and wise. The powerful teacher, prophet, and healer, He who spent his energies, his natural and spiritual forces, in combating the ills or evils of the flesh, and teaching the way of truth and righteousness to the children of men. He was the oriental shepherd, the virgin son, the promised one, the desire of nations; He who should bruise the serpent's head, the Wonderful Counsellor, the Prince of Peace, of whose government there should be no end. Thus in Jesus we see the double



nature in singleness of person, as the God with us, to judge the poor with righteousness, and reprove with equity, and smite the earth with the rod of His mouth, and slay the wicked with the breath of His lips. These Christian principles will undoubtedly, if lived out by Christians, renovate the unchristian human family. It matters not how deeply rooted the inherited evils may be, or even acquired through associations, Charity which suffereth long and is kind, is the love and wisdom of God which we all need in working for and with humanity. Thus the finished work of Christ is the physical body healed and the soul restored to its rightful relationship in the bosom of its God.

This is the finished work of Christ, the restitution of all things. This restitution is individual. Each man and woman is in themselves miniature worlds, composed of earth's elements — fire, water, earth, and air. These elements in us are subject to God the creator and restorer; but if we live in our individuality or personality, we are naturally selfish, wilful and worldly. But if individually submitted to God our Heavenly Father, we are universal in our breadth of love, wisdom, and understanding.

Jesus lost His individuality in the Father, therefore the Father's will was made manifest instead of the selfhood of Jesus. When men and women submit all to God they receive all from Him; then His love and wisdom rule the individual soul, filling it with life, love, wisdom, and power. This is the ministry and associated charities of Christ.

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“HAVE I BEEN A WILDERNESS UNTO ISRAEL?”

*Jer. 2.*

DEAR Lord, what a question! I scarce can reply,  
My heart is so broken when thou art so nigh;  
I wish I could sound it, o'er land and o'er sea,  
That I never knew joy, till I found it in Thee.

A Wilderness? — No, but a glorious land!  
Only spirit can dream of, or faith understand!  
A land of broad rivers and beautiful streams,  
Of rainbow-hued flowers, with glory-bright beams.

Of bright, grassy meadows, and cool, shady bowers,  
With lovely white angels, amid the sweet flowers;  
Each flower a promise, dear Lord, of Thine own,  
Thy Glorious Name engraved deep on each stone.

Oh, Lord! What a desolate heart mine would be,  
If, possessing all worlds, I did not know Thee!  
But with Thee, I can scorn a poverty face;  
Thou dost fill my heart full, with Thy heavenly grace.

I bow at thy feet in worship profound,  
For Thy Ocean of Love, all my sorrows has drowned;  
All past and forgotten, my Heaven begun,  
Since now and forever, with Thee I am one.

— *Selected.*

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## CHRIST'S POWER TO HEAL.

Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. — *John xiv, 13.*

I WAS called to pray with a French woman, supposed to be in the last stages of consumption. She could not speak nor understand the English language, so that my prayer uttered in English must have reached her in the spirit of the new tongue. She told the interpreter to tell me, that during my prayer her vitals trembled so, that she felt as Adam and Eve must have felt in the garden, when God called them. In her case, "the fear of the Lord was the beginning of wisdom." She was spiritually quickened and physically blest; very many through her were brought to Christ and healed. One very remarkable case was a friend of hers, who, like herself, had no knowledge of the English language. Her minister was the

interpreter. This sister suffered from partial paralysis, which affected the sight of one eye. She was obliged to wear a shade over her eye, it was so sensitive to the light. During my prayer, the spirit of the Lord seemed to have been poured out upon her. She could with difficulty control herself. She told the minister in her own language, "I am healed, I am healed, the Lord has healed me." I took her by the hand, and she walked the floor in strength and freedom. I led her to an open window, taking the shade off her weak eye, not weak now, but strong. In a few days she resumed her household duties, doing her own work. She had unquestionably the Holy Spirit witnessing with her spirit, in thought, word, and act, from the time she was healed. I visited her seven days. A more Christ-like woman in spirit I never knew. The change from bondage and suffering to freedom of soul and body was so great, that she rejoiced continually. This state of things alarmed her husband, and he consulted a physician, and insisted on her taking the prescribed medicine, although she protested against it. Her husband had a physician visit her; the husband would not admit she was cured, nor would he listen to her words of wisdom, although he had the evidence visibly before him. This state of things continued several weeks. One night they retired as usual. She awakened him in the middle of the night, saying, "Husband, the presence of the Lord is in this room; don't you believe that the spirit of the Lord is with those who love and serve Him? won't you believe it?" He impatiently turned over, saying, "Go to sleep, go to sleep, and let me sleep, and don't bother me with such talk;" but when he awakened in the morning, there was beside him the lifeless form of his wife; he never knew at what hour God took her spirit home. But it was a startling experience to him; one he has not yet forgotten.

It has taught me also, that unconverted husbands cannot appreciate wives that are healed and quickened by the Holy Spirit. Since then I have refused to pray for the healing of sick wives unless the husband unites with the wife in consecration to God, neither will I pray for a husband, unless the wife unites with the husband in consecrating themselves

unitedly to God. I had a peculiar experience while in Saratoga, of a sick wife being healed without the husband uniting his faith with hers. I give the particulars of the case. A young lady called on me, saying her mother was quite ill, requesting me to call and see her. She said, "I fear, Mrs. Johnson, unless help comes to mother soon, she will die; the doctor has no hope." I went with her to her home, and there I found a gentle, sweet-spirited woman completely prostrated with apparently a complication of difficulties. I was able to make her see her privileges in Christ, that He was the Life of both soul and body, and all who came to Him in faith believing, were saved from sin and sickness. This opened the way for the prayer of faith.

The Lord gave me great faith for her recovery, which she blessedly realized, and for over two weeks she seemed to have taken a new lease of life, when her daughter came again for me, saying, "My mother has had a relapse." The second time the prayer of faith raised her up, and for several weeks she remained well apparently. The daughter came for me the third time. Then I said, "My child, I cannot go to your mother again until the Lord reveals to me the cause of this backsliding. There is evidently something to do, or leave undone before your mother can retain the blessing." I said, "I will step into your father's store, and have a talk with him, he will tell you at his dinner hour when to look for me."

The Lord says, "Ask, and it shall be given thee." So I asked for wisdom, and it was revealed to me that husband and wife are one (if united in spirit). If not united in spirit, there are antagonisms which produce discord. "No two can walk together unless agreed."

I called on Mr. H., and explained to him God's revelation to me, that he must, as a Christian man, be able to pray to God for his wife's restoration to health; that at the altar he had promised God to stand by her in sickness and in health, and the promise must be kept. He agreed to meet me at his home at 6 P.M. I was there before him. When he entered his wife's room he said, "Mrs. Johnson, you must excuse me. I cannot join you in prayer," and left the room. The wife



and daughter, hearing this, wept bitterly. I said to the wife, "My sister, if your husband will not unite with you in prayer, he, through disobedience, has cut himself off from the Divine blessing. You can go to God in faith without him. I will unite with you in prayer, if you can trust God for yourself." She answered, "I can; I will trust Christ forever." I laid my hands on her head, and prayed over her a prayer that raised her up, and from that day, twelve years ago, to this, she has known no other physician than her God; He has been to her a present Saviour of body and soul. The husband lived between three and four years after, in a state supposed to be softening of the brain, and died. Mrs. H. still lives to glorify God. They were both professing Christians — the husband a Methodist and the wife a Presbyterian.

These cases I mention, and all cures given from the beginning of this book, *THE HEALING VOICE*, to the close, prove positively the healing and saving powers of God with us.

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## GOD IS CHRIST.

O THOU far-off, eternal God,  
 Within all life, beyond all thought,  
 We seek Thee through Thy words abroad,  
 Thy footsteps trace, but find Thee not.  
 All forms of being Thou dost fill,  
 A strange, retreating Mystery still.

Far-off Thou art, and yet most near!  
 Thou comest in Christ our souls to meet,  
 A Presence close and warm and dear,  
 A Sympathy, a Friendship sweet.  
 One with ourselves in Him Thou art;  
 Our Father, with a Brother's heart.

The Source of all the tenderness  
 That we have even felt or dreamed;

A boundless Power and Will to bless,  
 Thy Life into our lives has streamed.  
 We grope not through the void alone;  
 Thou callest us, claimest us for thine own!

Into Thy hand Thou takest ours;  
 We lean our weary hearts on Thine.  
 Our inmost thoughts, our utmost powers  
 Unfold within Thy light divine;  
 And in the Spirit of Thy Son  
 Our little lives with Thine are one.

Thy mysteries deepen and increase;  
 Beyond our path we cannot see,  
 Christ is our Refuge and our Peace;  
 Through Him we are at home with Thee;  
 In Him we know Thee as Thou art;  
 Thou lovest us with a human Heart!

*Lucy Larcom.*

## LIFE AND DEATH HATH NO FELLOWSHIP.

"I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plague; O grave, I will be thy destruction."—  
*Hosea* xiii, 14.

CHRIST is life, separated from death, and Christ is God. This Christ-spirit in Jesus overcame death for everyone who is willing to walk in obedience to the will of Christ the Lord. Death is the opposite of Life — Error is the opposite of Truth — and Sickness the opposite of Health. Those who are living the Christ-life are in the Light of His Word; the Spirit of Truth is to them a distinct voice, which speaks to their human souls in all tongues, communicating through the heart with all parts of the system, and dispelling all darkness *born of ignorance, error, and sin*. These three elements cause sickness, sorrow, and death.

The Spirit of Life, if understood in this day as Jesus understood it, *It* would be individualized in human form now, as it was then, for it reads: "As He was, so are we in this world."

Life is a silent force, an active agent — the motive power that propels all existences. When life connects itself with matter, we observe motion, and usually comprehend the object or end in view.

We realize life as Spirit, thinking, speaking, and acting through material substance intelligently. We also find it a fixed fact, that when life withdraws itself from matter, we have nothing left but death; or dust, which returns to dust, the spirit returning to the God who gave it. Matter, then, has no power in or of itself, until given it by the Spirit of Life.

Neither has death any power, unless the Spirit of Life gives it. God, having given life to man in the beginning, gave also a knowledge of good and evil, and the power to discern between them. He gave him the natural free will to walk either after the spirit of the flesh, which leads to death, or after the Spirit of Life, which leads to an "eternal peace on earth, good will toward men," with a righteous understanding of what love and wisdom consist of. This state is heaven on this earth, this is the Christ-life, the resurrection of the body, the quickened spirit, the continual presence of God in the soul, mind, and body; this is Christ's kingdom established upon this earth, wherever or in whomsoever this fullness of His Will is revealed. Individual death hath no power, unless individuals give it power, by choosing death rather than life.

Man having in the beginning the knowledge of good and evil, when he leaves the good for the evil, he gives power to the evil to rule over the good; and as man has lived principally in the natural senses, obeying the natural promptings (which are only of the flesh and for the gratification of the flesh), he is continually giving the spirit of the flesh (which is called Satan) power over his soul and body. All this tends toward death, and is the terrible state of things existing to-day all over the world.

Men know they are away from God, and many would gladly return to Him, but how are they to find Him? How are they

to escape the enemy, and come up out of the spiritual ignorance regarding this new and Living Way? Could they only understand how to separate the precious from the vile, they could pass over to the Promised Land in safety.

This Promised Land is not far distant. There are two worlds in us, divided by a narrow channel. These are known as Egypt and Samaria. Each individual represents both worlds, having interests in each, yet occupying Egypt principally, and allowing Samaria to be overrun with the wild, uncultivated products of Egypt.

Thus the natural state is permitted to live on its own productions, while the spiritual is neglected, or so falsely cultivated that it produces nothing but an erroneous fruitage of prejudices, so distinct in flavor, or else so flat in taste, that they are but hindrances, fit only, like brushwood, to be burned as hay, straw, and stubble. I have found a sentence which, when properly located in the human mind, *it* will take possession of that Citadel, and hold it with such power of resistance, that Egypt is overcome by the reinforcements of good from Samaria. This sentence is: "Thy will be done in me, O God!" This is the Golden Gateway of God, by which the water of the world is shut out from the interior Citadel of the soul. It is the key which unlocks the inner fountain of life. It is the pivot upon which all our hope of heaven revolves.

A verbal repetition of "Thy will be done in me, O God!" for one hour, will dispel all the doubts and darkness of human reasoning for the time, holding the mind so positive, that all surface thought, and the commotion arising from the natural current of our own thoughts, and the thoughts of others, will be shut out completely, and we will find ourselves shut in with God, our Maker, and Creator.

Thus, the Land of Promise is our own individual nature — the soul and body free in Christ, owing allegiance to no one, save Christ the Lord, who is "the Way, the Truth, and the Life."

This is life eternal, to know God the Father and Jesus Christ whom He hath sent.



## THERE IS NO DEATH.

"Verily, verily, I say unto you if a man keep my sayings he shall never see death."—*John viii, 51.*

THERE is no death! The stars go down  
To rise upon some fairer shore;  
And bright in heaven's jeweled crown  
They shine forevermore.

There is no death! The dust we tread  
Shall change beneath the summer showers  
To golden grain or mellow fruit  
Or rainbow-tinted flowers.

The granite rocks disorganize  
To feed the hungry moss they bear;  
The forest leaves drink daily life  
From out the viewless air.

There is no death! The leaves may fall,  
The flowers fade and pass away —  
They only wait through wintry hours  
The coming of the May.

There is no death! An angel form  
Walks over the earth with silent tread;  
He bears our best beloved away,  
And then we call them "dead."

For when God sees a soul too bright  
A heart too pure for taint of vice,  
He bears it to that world of light  
The school of paradise.

Those born of His undying love  
Leave only to return again,  
With joy we welcome our beloved,  
Redeemed from sin and pain.

Thus ever near us, though at times unseen  
The dear immortals tread,  
For all the boundless universe is life  
There is no dead.

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## GOD IS LIFE.

HE is the Ever-present, Absolute, and Omniscient. The Life principle in man. He was, and is, and ever will be, the life, love, and wisdom of man. God being thus the author of all existence, He is the Life of all. Each of His creations come up in their own order of being, each kind having its own instinctive method of knowledge, according to its own degree and natural power of unfoldment. Man and woman God made in His own image and likeness, giving them His own Spirit of love and wisdom, giving them a human nature that fellowships with all his creations. God being the Life of all, He is therefore the Law of Life, the Law-Giver, the regulator of each of His creations. But to man and woman whom He formed in His own image, He gave discernment, wisdom, and dominion over all His creations, the kingdoms of the earth. It is therefore in man and woman that God the Creator is to be revealed, in love, wisdom, and power. Man being created both human and divine, he is a part of all the natural creations. It is in and by the law of physical sympathy, therefore, that He is to govern the kingdoms of the earth in love, wisdom, and understanding.

Man, in the creation, was given the conscious knowledge in his own being, of the law of repulsion and attraction; also the discernment between these two laws. This point of discernment has been the cross-line on which so many men and women have perished, have left the Divine Line, to live on the carnal plane. God made man and woman in His own image, to increase and multiply after the law of the Spirit of divine life, to hold dominion over all the animal creations of the earth. All creations, in their separate kingdoms, were to increase and multiply after their own order and kind; but man and woman

were to increase and multiply, after the image and likeness of God. The secret of the Fall is, that Eve allowed the animal temptation or tempter to commune with her, to suggest, when she, as the mouthpiece of God, should have rebuked the tempter, holding dominion over the animal, as God had commanded her. Eve, the natural mother of the human race, took the first step or animal suggestion, and Adam, the natural father of the race, followed her; and the written record of the first man and woman's Fall, *all are familiar with*. The step retraced is the way back to the Eden state, which is the secret of the Lord, and the revelation of which is the redemption of man and woman.

The Gospel of Jesus Christ makes it very clear to those who have eyes to see, and the willing spirit of obedience to God. It is the giving back to God the natural will and receiving the Spirit of God's Love in return, the Spirit of Truth — which leads into all truth, "Christ the Lord." When we yield our will to God's will, He becomes our wisdom and our understanding. His Spirit is our Counsellor, our Saviour, our Teacher; the One who takes the things of the Spirit of nature's God, and shows them unto us, revealing our relation to the natural body, mentally, morally, and physically, also to all the creations of the earth; revealing to us also the Spirit of God in the firmament of the heavens to be the same Spirit of Love, Wisdom, Order, Peace, and Power, which was, and is, and ever will be, Lord God Almighty: "Our Father, our Saviour, our Christ." Christ's Spirit has all power in heaven and on the earth. Christ is therefore God revealed in human form. As Christ was revealed in the form of Jesus, so man and woman, taught and led by the Spirit of God, reveals to-day Divinity in humanity. "I and the Father are one," the One is the "I Am;" no longer man after the beast order, but man after the Spirit, walking in the Will of the Divine, ruling the kingdoms of the earth, beginning with his own human nature, which extends to the creations of the five kingdoms of the earth, and which, if not ruled in wisdom, would encroach upon his individuality, and possess his human reason, controlling him and his individual environments. This is to the

redeemed man the Eden state; where God placed man and woman, after creating them in His own image, to walk and talk with Him in the Garden of the Lord, to be one with Him in the earth and in the heavens.

Since the days of Adam and Eve, and their children, Cain and Abel, all born after the flesh have been called the children of men; and those who are born after the Spirit have been called the children of God. Had Adam and Eve remained in their true estate, bringing children into life in obedience to their Creator, all the descendants of Adam and Eve would have been the sons and daughters of God, through the life line of descent. Hence the children of men have to die to their human will, to their natural passions, that they may be born into the Divine order, the spiritual line of descent, called "the new birth." It has always been a puzzling question for the natural man to comprehend the spiritual birth. Intellectually, he cannot fully understand it, as it has to be revealed in us. It is the experience of dying to the carnal, which alone teaches the reality of Spirit Life, and its manifest power in us. Cain and Abel are examples to us of those born of parents who knew the way of righteousness, and did not live it. Abel, in his first offering to God, offered the animal offspring, which means his own carnal nature, and the productions or fruits of the animal kingdom over which he held dominion. Cain offered to God the first productions from his vegetable kingdom, the fruits and vegetation of the soil, that which God gave to man and beast for their food. The things of the vegetable kingdom have only their season, and if not used in their season are sure to perish. This offering did not please God, and Cain became jealous of God's approval of Abel's offering, and he slew his brother, and the blood of Abel cried out to God from the earth. The blood of Abel signifies the Spirit of God's word, which the savage or beast nature of Cain rebelled against. The animal nature in Cain which would not offer itself to God, nor allow the brother to do so and live, is in accordance with the written word of God, that those born after the flesh persecute those born after the Spirit, or those who obey the Spirit.



The Cain spirit is still a wanderer on the earth, having no resting place; with the Cain mark upon its brow, and its hand raised against every man, saying, "My punishment is greater than I can bear." In other words, "My nature is beyond my control." Cain is the natural man, in wilful disobedience to the author of his existence, God. All men see themselves after the order of Cain, or Abel, who care to examine their life so as to know themselves. The proverb is, "Man, know thyself," yet thou canst not know thyself or save thyself, until God's spirit speaks the word of eternal life to you, as He did to man in his first estate. Man in the Eden state stood with woman by his side, in the will and wisdom of the Father. Adam must have stood thus, or God would not have presented before him the creatures of His creations, so that Adam might name them; and Adam named every living thing, even his wife Eve; he called her woman.—bone of his bone, and flesh of his flesh. This knowledge, God-given to Adam, was not taken from Adam after the Fall, but he was cast out of Eden to dwell with Eve on the human or natural plane of thought, to till the ground from whence he was taken. The human plane is the higher order of animal life. Even on this plane God talked and walked with Adam, and Adam lived nine hundred and thirty years, and begat a son in his own likeness, and called his name Seth; and Eve said, "God hath appointed me another seed, instead of Abel whom Cain slew." And Adam lived after Seth was begotten eight hundred years, and begat sons and daughters.

"With the ancient is wisdom" (*Job* xii, 12). It is with man in his primeval estate that we find our antenatal source of life. It is the knowledge of God revealed in man through Adam and his descendants, that has kept the ages conversant with the laws of creation, and of the heavenly bodies. Adam, being taught of God, the knowledge of God flowed through him to his posterity, beginning with Seth, and from Seth to his son Enos, from Enos to his son Cainan, from Cainan to Mahalaleel, and to Jared the son of Mahalaleel, to Enoch the son of Jared, he who walked with God three hundred years—from Enoch to his son Methuselah, and from Methuselah

to his son Lamech, and from Lamech to his son Noah, who was called a just man, perfect in his generation, who walked with God and built an ark in obedience to God for the saving of a seed, the remnant of the old to begin a new world with, thus God had a people who knew Him in Spirit and in Truth, from the creation to the flood, also continuing the line of descent through obedience from Noah to his son Shem, and down the line to Terah, the father of Abraham. From Abraham to Isaac and from Isaac to Jacob, from Jacob to his twelve sons, the line continued in Judah to Jesse, from Jesse to David, from David to Moses. He who, while prescribing the form of the ceremonial worship of the Hebrews, wandered with them forty years in the wilderness, and at the age of one hundred and twenty, died in sight of the Promised Land.

Joshua was the successor of Moses. He led the Israelites into the Promised Land, dividing the waters of the Jordan to afford them a passage. He divided also the Land of Canaan among the twelve tribes, and for 356 years this people acknowledged no other King than God. — *Ancient History*.

From Joshua the line continues to Jesus, thus in Jesus we have the perfect Law of God made manifest in the flesh. As in the first man Adam, so in the second, the new Adam, Jesus Christ the Righteous. Hence Christ Jesus is the end of the law of sin and death. (As He overcame for all who walk in His will, He is the Life, the Light, and the Way.)

When Jesus came as the Messiah, the Jews would not receive Him. They are no more ready, I fear, to-day than they were then. The Jews are now where Jacob was when he took his brother's birthright, and where he soaked the rods which marked Laban's cattle as his own. Jacob did not know the Father until he wrestled with the angel all night. In the morning the angel blessed him, and told him his name should be no longer Jacob, but Israel, "The redeemed of God." If the night of darkness which has hung over the Jewish race were ended by a visible Saviour, to each of them, as He came to Jacob, opening the eyes of their understanding to the Ladder which Jacob saw that reached from earth to heaven, this would enable them to see clearly the line of descent from God

through Adam's race down to Noah, and from Noah to Abraham. They would also perceive that the promise of God to Abraham was indeed fulfilled in the Lowly Jesus, the Divine Son of the Jewish maiden Mary.

The Lord said to Noah: "With thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. And take thou unto thee of all food that is eaten; and it shall be for food for thee and for them. Thus did Noah according to all that God commanded him, so did he."

This new creation was the first one repeating itself. Noah was to the second what Adam was to the first. God created man and woman, male and female in His own image. Therefore the male and female in God's likeness is man and woman in purity of soul, mind, and body. God made His creations, in each order of life, male and female. Sex is essential in all expressions of life, if that order is to repeat itself. Thus we have in the law and order of God's procreative law, the perfect order of creation, which is, and was, and always will be made manifest in God's order when nature is permitted to express its own impulse. Instinct is the natural impulse of the brute creation. So it is with all forms of life, save men and women. To man and woman God gave the Divine law of intuition. Intuition in man and woman is the inspiration of the Divine, the sixth sense, the Still Small Voice of God in the soul. Motion, sensation, or impulse, may come to man or woman through the outer courts of their own nature, through the five natural senses, which correspond to the five natural kingdoms — beast, bird, fish, vegetation, and mineral. These are the creations which God gave Adam and Eve dominion over, and this dominion can only be attained to by the outer soul of man and woman waiting for the inner Voice of God, the inner Prompter, the Divine in man, male and female, speaking out the words of wisdom, "Thus saith the Lord;" the Word of Truth is the Word of Power, which is the Word

of God, that which controls and rules in righteous order, the natural creations, which in the Divine order were to be ministered to, and ruled over, in love and wisdom, through the organism of men and women in the will of God.

This is a plain, philosophic statement. Those who have the key to the kingdom, which is the Spirit of Truth, will readily comprehend and accept this clear statement of facts as from God. "Thus saith the Lord of Hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by" (*Zechariah* iii, 7). These things that stand by, are the earthly creations over which God reigns supreme in righteous power; but through man and woman's ignorance of their relationship, and possibility in and with God, they have wandered and do wander in the wilderness to this day, as the Israelites of old, waiting for a Joshua, a Jesus, to lead them into the promised land, the land of milk and honey, where the Divine dwells with us in love and wisdom, in our corporeal body, the Temple of the Living God. The sons and daughters of God dwell in temples not made with hands, eternal in the heavens; they being Spirit, and Spirit being Life. Wherever God is, there is eternal life; therefore, man in his true estate is in life eternal. The corporeal body, the natural house, is the temple in which he worships and communes with God, receiving wisdom and dispensing it as God reveals and directs him to do.

This house, or body, of ours is the type of the perfect order of the heavenly body, after which we have been created; therefore, in our body and in our spirit, we commune with God our Father in the heavens above, and in the earth beneath, and in the heavens and hells on and under the earth. David said, "Even though I make my bed in hell, Thou art there." Wherever the germ of life is, there God is, even in the most infinitesimal form. Thus we see Him in every form of life as the Life-giver — wherever expressed. In the vegetable kingdom, beginning with the blade of grass, or in the varied forms of vegetable life, from the blade of grass to the grasses, ferns,



and flowers, in all shades, colors, and varieties; also in the shrub, plant, tree, and the ripe fruit on the tree; also the ripe fruit of the ground, the vegetable products of the soil, which God gave for food for man and beast. God is seen in His providences to man everywhere; but in man and woman He is, should be, or will be supremely revealed when man and woman live in their true relation to God; and to the five natural kingdoms of the earth; man and woman, spiritually and physically, were designed by God to be kings and queens, sovereign heirs in union and communion with Deity, sons and daughters of God, teachers, rulers, and saviors of the children of the bond-woman. This is the Divine life-line from the first order of man's creation, and as we have through Adam and Eve borne the image of the earthy, so we will bear the image of the heavenly.

Jesus Christ is to us the manifestation of this redeemed life, and as He was in this world, so we may become the sons and daughters of God; our corporeal nature, the body physical, containing the mind of Christ. This is the visible exponent of this oneness of God in and with His sons and daughters; the Incarnate Word — illuminated by the Light of Divinity, shining through the faces of His children, revealing the seal of heaven. This presence and power of God — in human form, is eternal life, immortality brought to light. This concentration of life in the human form gives peace and power. This peace and power is for all to-day, who hear His voice; *there is no to-morrow in God*. One day is as a thousand years, and He is the ever-present and eternal Now. He that was, is, and ever will be, Lord God Almighty. Do not try to know God in futurity. If you do, you lose your life-power in the present. For example, if you know God as a very-present God, then you are in and with Him now. Therefore, He being eternal, you are eternally His; your future life work in and with God is marked out day by day, hour by hour. It will reveal itself to you in the rest and peace of God which passes all human understanding. With Him is all wisdom, all knowledge; and your education will be complete in Him.

## MY FATHER.

My Father, Thou only omnipotent art,  
And Christ, in Divine mediation,  
Is thy Spirit, uniting the weak human heart  
With the strength of Divine inspiration.

Thy earths are these temples of human clay,  
Created for Thy habitation,  
Wherein Thou wilt take Thy abode, and there sway  
The sceptre of Love's domination.

Then will the Spirit, the body, the mind —  
Together a trinity forming —  
Work peacefully on in a light ne'er outshined  
By the dawn of the fairest morning.

Harmony — Soul of God's dominant power,  
Purity — His spirit-teacher,  
Unity — Cords which, from hour to hour,  
Bind humanity, creature to creature.

These form the Trinity in the soul  
That guides to life immortal.  
While discord turns it from that goal,  
And leads towards Death's dark portal.

True *Life* is Divinity reigning in man.  
'Tis peaceful, 'tis loving, 'tis pure;  
It makes us a part of the Infinite plan,  
To live on while ages endure.

And *Death* is the darkness of discord and sin,  
Wherein man with himself is at war;  
Where the spirit of hatred and strife reigns within,  
And the blackness of night settles o'er.

## THE LAW OF LOVE.

THE Law of Love was fully realized in the obedient Faith of Jesus. Man is the natural mold, or mechanism through which love attains its full unfoldment in the masculine form of man, male and female. Love is the seed of life, perfect as a germ, yet as a germ as undeveloped as the acorn from which the oak, the king of the forest, grows.

Thus the law of the spirit of life is the law of Love. Paul realized this law in the 8th of *Romans*, and Faith is the spirit in the material form, through which the love-light of the soul aspires to the highest realms above, and the depths below. Like the seed planted in the earth, it is hidden in darkness, in mystery, and although hidden from sight, it is always in aspiration, praying, hoping, and trusting to reach the full fruitage and harvest of its own Godlike state. How many and how varied are the operations through which the natural soul passes, in its progressive round of evolution! Yes, the spirit of life in man has to evolve from the seed of God in man, to the full development of that seed as a producing seed. Faith is the servant of the soul. It is that which looks upward and onward. It is always the bearer of glad tidings. It is always the Spirit of Truth, as it is the password between the human soul and the perfect pattern from which the seed of life came — God.

Thus, wherever there is life in mortal form, there is also the beacon light of Faith, Hope, and Charity. These three graces always accompany the Law of Life, the Law of Love. Consequently we have four in the family of God, instead of three, as we usually speak of God as a Trinity. Love is the first and the last, and as all dignitaries have their court attendants, Love, Hope, Faith, and Charity must walk hand and hand together, or there is an unhealthy growth manifest in the human soul. Love being life, unless there is a recognition of Faith, there is a loss of true balance; although Faith does not lose itself as it flows into Hope, and often the one is mistaken for the other. But where life is strongly filled or marked

with Hope, there is joy and peace, unless robbed by the loss of the needed recognition of Charity. In that case, the grandeur of the soul is wanting when these four graces do not fill each their own true place.

Where the mental life or mind of an individual runs into the reasoning faculties, there is apt to be a loss of the recognition of Faith, as Reason only accepts what Reason comprehends, as Reason is only the table of the law. It needs Faith to soar upward and onward, so as to bring to Reason *the truth*, the illumination of the future, which casts its shadows before. When Reason recognizes Faith, it waits for the return of Faith, with the established fact, "I told you so." Where reason runs into the rational and intellectual domain, there is apt to be in that soul a lack of warmth, the material coldness of a calculating nature, which will freeze you in the warmest climate. In such a temperament we find life void of Love, unless it be the love of self. All that should flow outward in such a soul is held back by a selfish love; and such never give unless they expect to get largely in return. Here we have Faith, Hope, and Charity suppressed and ruled over by an enlightened Reason.

When intellect has gone to seed, and its seed is the seed of a barren soul, a soul that lives largely on the love or life of others — especially, if mentally or physically sick, or troubled by self interests — it rules through the love of rule, and absorbs the life of those negative to it; and very many submit to this selfish rule and clouded atmosphere, either ignorantly, or from the habit of submitting to these autocratic personages. At all events, this material soul is a living grave, a place where all dead loves congregate, as like attracts like. When the spirit of such intellectual persons die, they never rise higher than the principalities and powers of the air; these earth-bound spirits infest just such material men and women as I have been speaking of. When Jesus walked the earth, He cast out these elements, and called them devils. What constitutes a devil? It is one who lives for selfish ends, one who would sacrifice anything, and everything, to serve and gratify their own natural life; one without human love, without Divine



reverence, having neither Love, Faith, nor Charity developed in their poor barren natures. Such are devils truly. They live for self, and thereby rob their own spiritual nature of its rightful growth; also rob God, who has given them life, of the honor, respect, and obedience which each child of earth owes to Him.

What then constitutes a Godly person? The opposite of evil. It is one in whose nature, Love, Hope, Faith, and Charity abound, where life is so loving that the fruits of that loving life are manifested in word and work, where Love has bloomed out in wisdom. In such souls you will find a rich development; one so full of understanding Faith, that to them nature is an open book, for an enlightened Faith gives an illuminated understanding, which means open vision, a mind that intelligently reads the signs in the heavens and the prophecies being fulfilled in the earth. This is Love and Faith united. Hope to such has become a living fact, a reality, where Charity, in its breadth of Love, with Faith and Hope, though suffering long, is yet kind. This is Divine Love. It is the mercy of God which endureth forever. It is the Faith which overcomes the world. God's mercy could not endure forever, if it were not all-wise and all-just. Mercy is Love, and Love therefore returns to itself, to the God that gave it. Therefore, the seed of life from God must return to Him in its full cycle. The beginning and the end are one, as God is one, and we are one in Love with Him.

The Faith that overcomes the world is an enlightened Faith. It is an unfolded and developed life in Love — in and with God. A life thus unfolded has Faith, Hope, and Charity so large, that there is no department in God's vineyard where this enlightened, loving soul does not dwell. It enters all phases of Nature's laboratory. The light of Faith is the candle of God. It is the lamp that burns brighter and brighter unto the perfect day. And as the Faith of Jesus, through obedience to the Father, was perfected through suffering, we, like Him, have to attain to perfect understanding Faith through experience; not in one line of thought or work, but in all lines of thought, and in all departments of the arts and sciences.

A general knowledge of the way, the truth, and the life may be gathered intellectually as head-knowledge; but the heart has to supply the entire system with blood, and if the heart does not perform its duty, there is very quickly a disorganized mental and physical state of things.

On the same principle, the head cannot say to the foot, "I need thee not"; neither can the head say to the heart, "I have no need of thee." Every member of the body must be in harmony with the head, which is Christ the Lord. Christ's head is the Godhead. It is the mind which holds the balances of power in the reins and heart. When Christ has become our life, our Lord, every member of our body obeys the head. This gives to us the Faith of the Son of God, the Faith of God, the power in and with God, as sons and daughters of God, co-laborers with Him, the Absolute, All-wise, All-good, Almighty Father.

Love being the Law of Life, its opposite would be hatred, envy, selfishness, and jealousy. These are the discordant elements which produce sickness and death. Love is the Divine law of order, harmony, peace, joy, purity, and justice. This law worketh no ill to the neighbor; it is the golden rule, the Faith that works by Love. *Love, therefore, is the Divine Law of Cure.* Love flows from Love to Love, from one human soul to another human soul. And if one is impoverished, or their system drained of its vitality, by vampires, or by the sins of ignorance, or by misspent force, then the strength of the strong belongs to the weak — transmitted in wisdom. Love is unselfish; it does not withhold itself from itself. All flesh being the result of Divine Life, Divine Love, in the creation, love does not impoverish itself by giving; it rather enriches itself; as all who live in Love, live the life which truly belongs to God. "God is Love." Therefore, none come unto Him in the time of need, for life more abundantly, but what receive it. This is the Divine Law of Cure; His mercy which endureth forever, from everlasting to everlasting.

There are three ways by which God increaseth the life of the soul, and thereby increaseth the strength of the body. First, through direct Faith and open communion with Him-

self. Second, through the moral law, or human knowledge of the Divine providences in nature. Third, through the dispensation of Love; one life being the full life, or vessel, which supplies the impoverished life of another. Such souls are wells of Living Water, Wells of Salvation, which never run dry, unless where individuals go back and wallow in the mire of surface life, human carefulness, allowing the water of the world to flow in, and muddy the pure, unselfish stream of the soul; thereby robbing oneself of life and the Lord of His Glory. "For whosoever gives his life freely," receives freely. These laws of Divine Life, and Oneness, are written in the hearts of each and every human soul, and those who need or desire life, love, and wisdom, may ask of God who giveth liberally, and upbraideth not. There is no need, therefore, of human reasoning, or doubting, for there is no barrier between God and His children, but unbelief, selfishness, and blind faith. God says, "My people are dying for lack of understanding." Hence, the Divine Law of Love is the fulfilled Word; the Divine Law of Cure; Jesus in His human manhood was a Well of Living Water to all who came to drink. He was the Truth, the Life, and the Way. He taught all that as He was, so they might become vessels of honor; that as the Father and the Godhead bodily was revealed in Him, so it would be in all who took up their cross and followed Him, walking in the Will of the Father, as He did. Jesus was the natural man. Christ was the Spirit of the Father, which worked in and with Jesus, making the human soul one with the Divine, a co-laborer with the Divine. This relationship gave to the world a God-Man, One Divinely human, who was called Christ the Lord, or, in other words, Christ Jesus, God manifest in the flesh.

Every man born of woman can attain, if he will, the same sonship. The natural man is called the old Adam, until he yields his will to God the Father. Then he is called the new Adam, Christ Jesus, or Jesus Christ, simply because the old nature, the human, now serves its Creator, Christ the Lord. Ignorance and false teaching have blinded the children of men, built barriers between God and His people. Ignorance

of God in self-imposed teachers and preachers, have enveloped the minds of God's people in almost total darkness. Natural skepticism is the result of man and woman's teaching; those who never knew God in Spirit, never kept even the first and second commandments, "Love God with all thy heart, and thy neighbor as thyself." Jesus is held up as the world's Example and Saviour, yet the world is in wickedness, and those who claim Christ Jesus, are still unsaved, creed-bound, under bondage to carnality, and under the teachings of those who say it is an utter impossibility to live without sin. Therefore, they set aside the Word of God, "Be ye perfect even as your Father in Heaven is perfect." Man preaches and teaches that perfection is impossible on this earth — *so it is* — unless the natural man obeys God, who by His Spirit gave life, and His Spirit only saves and unfolds and educates, and perfects that life of man, *which is His unquestionably*. The Spirit does work in man, although to the man, Christ is the unseen and unknown God. Man is unfolding daily. The natural powers of his being are developing, and the spirit of progress is aided by the promptings of the still, small voice with a Wisdom superior to man's, for the good of men. God is the secret power, and the intelligent force, which is neither acknowledged nor understood, nor glorified by man. Man takes almost invariably the glory to himself. We have but few who, in their human lives, were true to their God — the inner guide, who have said to men in Holy boldness, "God is my life; He is my Teacher, my Saviour, my Wisdom, and my supreme delight." This is the Christ Spirit that confesseth Him before men. And where the human soul has developed to this standard of Divine consciousness, to them Christ Jesus has come. The Tabernacle of God is with men. Death has lost its power, and the grave its sting. The stone is rolled away from the sepulchre, and the risen Christ appears in man. Christ risen and reigning in the human soul *destroys the power of death and the grave*.

This glorified life is only attained through human obedience to God. Obedience unto death brings the fulness of power, which uncovers and controls the Satanic power concealed and



manifested in sin and disobedience. Those in whom Christ is glorifying Himself now, in this twentieth century, have passed from death unto life; they are no longer under bondage to sin, sickness, or death. Christ, through His present apostles, is destroying the last enemy, Death. Victory over the beast (the dragon power) has again been verified in the earth. The Spirit of Truth, the Lamb slain from the foundation of the world, is now triumphant. God's love, the law that works by love, is now an open book. Christ, the Life, the Saviour and Teacher, has opened the seventh seal, and has brought forth His own Spirit, in love and wisdom in the mature life of man and woman, the sons and daughters of God, prepared to reign with Him on this earth. In and through them, He will let the life of His Spirit shine so brightly that sin will flee before it, as night gives place to day.

The Law of Love is wisdom. Wisdom judges with a righteous understanding. It meets all laws with the oil of gladness. It soothes all discords, and removes all inharmonies, by giving to each its own place, its own rightful right of way. Justice is law and order; but law and order, without love, is cold and lifeless. Therefore, the wisdom of love is the knowledge of the Godhead bodily, which is Love and Wisdom united — *the Motherhood and Fatherhood of God*. This knowledge gives us the Gospel as Christ taught it, and even a greater knowledge at this day than was given to the people then, as He had many things to say, but they could not bear them. He came at the beginning of the Gentile age of the world, and we are now in the fulness of time, when both Jew and Gentile will be required to render to Nature, or Cæsar, the things which belong to Cæsar; also the things which belong to the Spirit of the Eternal God. These in their classified relations are one — God being one, and Christ being God — herein is the missing link, the knowledge which man and woman lost in the beginning. The relationship of man and woman to God was the Golden Fleece, the Eden state which was brought to light in Jesus. The secret of the lost Eden was restored by Him, and given to all who follow Him; "Neither knoweth any man the Father, save the Son, and he to whom the Son will



reveal Him." The mystery of Godliness is unsealed; the books of nature and grace are opened; the written and unwritten Word has been taught by the Holy Spirit, the Comforter, who came in the name of Christ Jesus, to lead all who would obey into all truth in love; not in human rule, but in the spirit of love and wisdom; not to condemn the world, but to save the soul from sin, and the body from corruption. Christ is the one who tenderly cares for and comforts the weary, troubled soul; the one who giveth new life to both soul and body; the one "Who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving-kindness and tender mercies, who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's."

This work of building up Christ's Kingdom is confined to those who are co-laborers in understanding with God, henceforth such will stand before the world "As my mouth," saith the Lord, "my redeemed people." They will be spoken against, but they will not be overcome, for "I am with them," saith the Lord of Hosts.

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## GOD'S CREATION WAS PRONOUNCED BY HIM GOOD.

God's creation was pronounced by Him good. He blessed it, and He has never cursed it. Man and woman, through their disobedience, brought upon themselves toil and suffering. This has been their curse. When they return to perfect obedience to God, His blessing, and His goodness is forever the same. Enlarging and enlarged love, peace and joy, have they in a union and communion with Himself.

"If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways and live?"

(*Ezekiel* xviii, 21, 23). This Scripture proves that God is love, that the prodigal is always welcomed back to his Father's house. God's love was the concentration of life force, which caused the first Adam to become a living soul. God's Word was made flesh in the first man; this was the humanity of God; Divinity revealed in man, male and female. Divine and human law became one, and as long as the finite *will* remained in obedience to the Divine will, it was one. Thus, as long as the finite will accords with the Divine Will, it is one. The human, therefore, reveals the Divine, the "I am," or in other words, the Divine reveals Himself in the human. But when man and woman follow the suggestion of the mind of the flesh, then the mind of the man and woman inclines downward toward the animal or sensuous plane. Thus the Fall of man and woman was and is as natural, under these conditions, as the fall of a house would be if the walls were out of plumb.

The plummet line is man's guide in the erecting of buildings, whether they build one story, or fifteen. So it is with the human structure: the mind of the man and woman is the plummet line of life which connects us with God, our original life, our righteous Father, who made us in the image of the Fatherhood and the Motherhood of God. Therefore, we have, by Divine inheritance in us a Divine Germ to be cultivated, which is the very nature and mind of Christ, in whom the Godhead was revealed bodily.

The dual nature of God is male and female. This dual nature is revealed in every human soul, male and female. The human nature may be, and is, the more prominent to those who look with the natural mind's eye, from the natural sense of sight, sound, smell, taste, and feeling; nevertheless, within is the Spirit of the Creator, the Intuitive, which is the real image of Truth.

Truth, God's love and wisdom made apparent in us, is the outward revelation of the perfect life within, and the perfect life can only be revealed where there is a perfect knowledge of God; where the human has been taught of God from Spiritual Infancy, the new "birth," until they have become understandingly a co-laborer with God; where the finite and

Infinite mind is one, and God is the One. This is being hid with Christ in God. Here the dual nature ceases. All is one. "The atonement and at-one-ment is complete."

Christ is God revealed in humanity. Here again we have on earth the very same spirit that was revealed in Jesus Christ, the Father's Will done in man — "done in earth as in Heaven." This is life eternal, to know Thee, the Only True God, and Jesus Christ Whom Thou hast sent. This is, as it was in the beginning before the Fall, and this is now the redeemed condition of those born after the Fall; in other words, born after the flesh, but now redeemed by the Life and Light of the Spirit. Where the soul and life of man proves this relationship, he realizes that he is in Love, in Truth, in God. This position means health of soul and body, individualized in grace and power. This is the Divine Line, the visible Law of Love, which redeems from sin, sickness, and death.

Man and woman in their true estate do not necessarily have to read or study the natural sciences, to find the spring of God's Infinite Power, the workings of the Divine Mind. The law and order of His creation, the written and unwritten law is to them an open book. Christ in Jesus was the Lion of the Tribe of Judah, who prevailed in opening the Book of Life, the Seven Seals, the Fulness of the Mystery of the creation. The Angel of the Covenant led Jesus into the mysteries of the Kingdoms, and will lead all who are willing to follow Christ, into all truth, and truth means the fulness of the Godhead bodily.

The soul born of the Spirit is first taught to know the human selfhood, and its relation to all other human souls and bodies. The knowledge is not fully mastered, until all human loves have yielded to the Divine. "If you love any one more than me," said Christ, "you are not worthy of me"; which saying means, you are not weaned from human objects; therefore, you are not free to follow the Divine Mind. Jesus said, "He that will not leave all to follow me, cannot be my disciple," and "he who puts his hand to the plow, and turns back, is unfit for the Kingdom." Many are earth-bound. They look back, and often turn back. Thus they frequently make

their human loves idolatrous. To love humanly is very human; but to love Divinely is superhuman. When we turn from earthly loves to the Divine Love, we receive the Wisdom of Love, for ourselves and others. This is truly the endowment of power.

O, that parents could lay on the altar of God's love, which is His bosom of mercy, their children, and their children's children, that He might seal them unto Himself, and pronounce them good! Then, the spirit of spirituality, wisdom, and intelligence, would free the bondwoman and her children, as the bondwoman would then hear the voice of God, showing her the well of living water as He did Hagar in the Desert. All born of the Spirit know their Maker and Creator God — as the first Adam knew him — therefore, the children of the Spirit will be able to name the creations of the earth, as Adam named them, also read clearly the firmament of the heavens, as God our Father created it, and understand the myriads of stars, suns, moons, and planets, and in the light of the Milky Way, see the pathway of the gods, and read in the twelve constellations, *God's time*, and times time; in the time-piece of the heavens, which has kept the perfect order of time, between the earth and the heavens, since the morning of the creation. Then we will see each other face to face, we will know as we are known, and like David, we will be satisfied, because of our appearing in His likeness, having the seal of the seventh day pronounced upon us, calling that which the Creator hath created and made, good.

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### “THE WORD BECAME FLESH.”

THE Law by which God's Word became flesh has been the Law of the ages, since God said, “Let us make man in our own image;” that Word has been manifest, wherever and whenever the law has been met. That law has been met, since God blessed Adam and Eve, and sent them forth, saying, “Increase and multiply, and replenish the earth.” Adam and Eve did increase and multiply; but it was in the natural order,



not in the Divine order. It reads, that through disobedience they lost the Divine Birthright.

We find in the law of procreation, there are two birthrights, one after the Spirit, and one after the flesh, as portrayed in the birth of Ishmael and Isaac, also Jacob and Esau.

The Child of the Spirit is the child of love. It is one which the parents ask of God. It is the child of parental faith. This child will be of heaven from its birth. It will have the light of heaven looking out of its eyes; it will be the child of inspiration; it will have the natural discernment of the Spirit; it will not learn so much from natural study, as from observation and intuition. This child of the Spirit will know naturally that which is right to do. The law of God, written on its heart and on the inner parts; it will have a wise look, as if the child had the mind of an old person. These old babies are often seen, and it is often said of them, "They are too wise to live." Their very look expresses the truth that they are more of heaven than of the earth. Such children do not have to die to the natural life, so as to know God. In their case it is as God said to Jeremiah, "Before I formed thee, I knew thee, and before thou camest forth out of the womb, I sanctified thee, and ordained thee a prophet unto the nations."

But to the child born after the flesh, Christ said, "Ye must be born again." This law of life, the pro-genesis, was dual in its origin. It brings forth everlasting life in human form, and natural life in human form — both seeds are from the same planting. In every child born of woman there is the dual nature. The child of woman is of heaven or of earth, and in some cases, strongly marked with the seal of Heaven or Hell. Nevertheless, there is a blessed consolation given us, that in every human soul born of woman there is that germ of eternal life, whether it ever blooms forth in the natural form, or returns to the God who gave it, when breath leaves the body.

The law of the Spirit of life is its own interpreter. Jesus was taught of the Father from birth. He laid down His natural life and will; no one took it from Him; or, in other words,



His Mother laid it down, when she laid down her own will, and after Jesus suffered all the ignominy the natural man put upon Him, He took His life up again. He, therefore, proved to the world that Spirit Life, in the Will and Wisdom of the Father, could not die, it being Life.

Obedience to God is the wedding garment; that which clothes the mortal with immortality, as it did in the case of Jesus. He overcame death for every human soul who walks in His footsteps, who walks not in the will of the flesh, but in the will of God. Therefore, all who live after the flesh must die to the will and desire of the flesh before the Christ-life can be manifested in them. God's laws are immutable, they cannot change; yet so merciful and orderly that when our human will is subject to Christ, every member of the body is in harmony with itself. The law of the man's mind does not war with the law of his members, because the physical, mental, and moral law is in oneness with the Divine mind. The laws of our being, attraction and repulsion, the one causing discord, and the other desiring peace and harmony, are reconciled to each other, when the human will is given up to God, saying, "Thy will, O God, be done in me." All discord ceases, all pains and aches vanish; God is in His Holy Temple, and the earthly nature is still, is calm and peaceful. Then, instead of being a dual life, we are a trinity, a three-fold chord which is not easily broken. This is the human and animal nature in submission to the Divine. *This is the Divine Law of Cure.* This is, or was, the first order in the creation of man and woman, one with God. This is the true order of increase and supply. This union of soul, and oneness of mind in the natural parents, brings forth the child of the Spirit. This is the Divine law and order of the heavenly marriage, that which gives us the Holy Family of God upon the earth. This is the law and Gospel of God's Word made flesh, and dwelling amongst us — in Jesus — God's Will was done in the earth as in heaven.

This proves that all God's laws are Divine, and there is no miracle or change in God's ordinances. They are so easily complied with, when we understand them, "not my will, but

Thine be done" — when ignorance, selfishness, and disobedience in us are overcome by the light of God's word shining through our obedient souls, we will find ourselves in the lost Eden, and "the tree of knowledge" with its twelve manner of fruits before us. We will then know why the leaves of that tree have a virtue, and a healing balm for all nations, tongues, and peoples. We will speak the twelve languages, and the knowledge of God will cover the earth as the waters cover the sea. Hence there is a rest for the people of God since the lost Eden is found, the garden of the gods, where the heirs and joint-heirs of Jesus Christ the righteous dwell.

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## GOD IS TRUTH.

THE Truth therefore emancipates the individual, and finally the race. What are the constituents of truth? They are, life in love, virtue, justice, and wisdom. When the Spirit of the Law of Love becomes the educator and regulator of heart, soul, mind, and body, these four parts conjoined make one personal God-man or God-woman. The Christ revealed, the Light, the Truth, the Way, the spirit of the King of Kings, the revealed Saviour of men and nations, from wilful sin, and from the sins of ignorance. The Law of Love makes the moral laws of Moses the foundation on which the new law rests, "Love God with thy whole heart, mind, and strength, and thy neighbor as thyself."

History proves that all governments and dynasties instituted by men have perished, crumbled into dust, one succeeding another all down the ages. We speak of the laws of Moses, although we know that Moses never made a law. He enforced that, and that only which he received directly from God. The laws under which Moses led forth the children of Israel from under the yoke of Pharaoh's bondage were theocracy, pure and simple. "The government of God." The government of God has never needed an amendment. Its Code of Laws embodied in the ten commandments prove that its origin

was, and is, of God. In the words of Jesus, "I came not to destroy the Law, but to fulfill the Law.

"The Lord said unto Moses gather unto me seventy men of the elders of Israel, *whom thou knowest to be elders of the people*, and officers over them, and bring them unto the Tabernacle of the Congregation, that they may stand there with thee, and I will come down and talk with thee there, and I will take of the spirit which is upon thee, and put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. And the Lord came down in a cloud, and spake unto them and took of the spirit that was upon Moses, and gave it unto the seventy elders, and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease" (*Numbers xi, 16, 17*). This scripture proves that God alone gave Laws; Moses and the seventy elders were to enforce and administer them, neither adding to, nor taking from. Theocracy was God's word, His individual and universal Law of liberty. Theocracy, God's government, therefore, differs considerably from our republican government which was described by President Lincoln as a government of the people, by the people, and for the people. Yet, while the republican constitution has been revered as an inspiration through the forefathers of this Republic, it has required very many amendments and it is far from being yet perfect; it is verily a man-made government, for a government which holds woman on its national banner as the Goddess of Liberty, yet withholds from her the right of representation to citizenship is defective and deceptive. God made man and woman free and equal; nothing enslaves the mind or soul of either, but ignorance, unbelief, and sin. Hence the Laws of Moses would naturally be kept, if the American people were truly Christian; the nation would indeed be free, but not as a Republic, but a theocracy pure and simple, "God over all." Laws made by man cannot be fully administered by man, whether it be by the executive, legislative, or judicial representatives of a national government, for the reason that they are not the custodians of the Law of God, which is *Liberty*, the *Religion of Mankind*, "Male and Female."

Men have sought out many inventions, and as a natural consequence, they have largely set aside the possibility of man living the commandments which are the natural Laws of God to man. Therefore, the Divine government, "the natural and Divine Laws of God," are unquestionably set aside as human impossibilities, making the Word of God of no effect. "Be ye perfect even as your Father in Heaven is perfect." As a consequence, we have at the present day, lawlessness, selfishness, crime and depravity. There is no human government to-day, which has the power to carry out the form of its own decrees. Shrewd men take advantage of the technicalities in the laws, and thereby baffle and stifle the code of justice and honor between man and man. Divine Law, "Justice," is either suppressed or wiped out, so far as man's cunning and cupidity can enforce it. Truth alone makes us free from slavish doubts and debts; free from political bribery and corruption; free from sin, and sickness; free in Christ; and those whom Christ makes free, *are free indeed*.

We shall have a just and merciful brotherhood and sisterhood in Christ. Truth will then have put to flight ignorance, prejudice, selfishness, and sin, by the manifestation of God in His people, "The Spirit of Love and Truth" manifested. "Men and women will then be the embodiment of the Gospel." They will not be professors; they will be possessors. The religion of men has been principally an outward appearance of truth, which has filled the earth with false ideas of Christ, with religious wars and persecutions, under the name of the Gospel; hence religion, so-called through creed bondage and party principles, is so diseased that decay is inevitable.

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## CALENDAR OF DAILY PRAISE.

1. My heart is glad and my glory rejoiceth. — *Ps.* xvi, 9.
2. Ye shall see the glory of the Lord. — *Ex.* xvi, 7.



3. The glory of the Lord shall appear. — *Lev.* ix, 6.
4. Declare His glory and mercy among the heathen. —  
*I Chron.* xvi, 24.
5. Strong in faith giving glory to God. — *Rom.* iv, 20.
6. Thou, O Lord, art my glory. — *Ps.* iii, 3.
7. The Lord shall give grace and glory. — *Ps.* lxxxiv, 11.
8. From glory to glory. — *II Chron.* iii, 18.
9. Whatsoever ye do, do all to the glory of God. — *I Chron.*  
x, 31.
10. Christ in you the hope of glory. — *Col.* i, 2.
11. That ye shall receive a crown of glory that fadeth not. —  
*I Pet.* v, 4.
12. Partakers of the glory that shall be revealed. — *I Pet.* v, 1.
13. His rest shall be glorious. — *Isa.* xi, 10.
14. Having the glory of God. — *Rev.* xxi, 11.
15. Vessels of mercy prepared unto glory. — *Rom.* ix, 25.
16. The glory of the Lord filled the house. — *II Chron.* vii, 1.
17. Glory, honor, and peace to every man that worketh good.  
— *Rom.* ii, 10.
18. To God only wise be glory through Jesus Christ. — *Rom.*  
xvi, 27.
19. Blessed be the glory of the Lord. — *Ezek.* iii, 12.
20. O father, glorify me with thine own self. — *John* xvii, 5.
21. The light of the knowledge of the glory of God. — *II*  
*Cor.* iv, 6.
22. Confess that Jesus is Christ to the glory of God.
23. The Heavens declare the glory of God. — *Ps.* xix, 1.
24. If thou wouldst believe, thou shouldst see the glory of  
God. — *John* xi, 40.
25. To him be glory and dominion forever. — *I Pet.* v, 2.
26. Father, the hour has come, glorify thy son. — *John* xvii, 1.
27. I have glorified thee on the earth. I have finished the  
work. — *John* xvii, 4.
28. The wise shall inherit glory. *Prov.* iii, 35.
29. And the glory which thou gavest me I have given them.  
— *John* xvii, 22.
30. The Lord our God hath showed us his glory and his  
greatness. And we have heard his voice in the midst



of the fire. We have seen this day that God doth talk with man and he liveth. — *Isa.* xxxiii, 30.

31. For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly. — *Ps.* lxxxiv, 11.

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## THE SUNSHINE OF LOVE.

THE sunshine of my Father's love  
Is Life and Light to me,  
It's all my soul can comprehend  
Of the Saviour's love to me

The Holy Spirit speaks the word  
So full of light Divine,  
That all my soul at once responds  
With life and power sublime.

The Spirit teaches me in love  
The life-line of the blest,  
The path that leads from babyhood  
To manhood's heavenly rest.

Where all are one in life and love  
And each are in the light —  
Which leads through mortal strife  
To endless bliss — eternal life.

This Heavenly Wisdom from above  
Is life and light sublime,  
It fortifies the soul on earth  
To live the laws Divine.

To be the witness on the earth  
Of spirit, life, and power,  
To hold the light of love and truth  
'Till sin has lost its power.

To stand before the world of strife  
In Light and Love Divine,  
With the banner of the Risen Christ,  
The Harmonic Chord of Time.

And prove the Lord our Sun and Shield,  
The music of the soul,  
Who stills the tempest of the hour,  
All discords in the soul.  
Hallelujah! Amen.

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### AT-ONE-MENT.

AT-ONE-MENT reveals the scientific knowledge of the Life-line between the Creator and the creature, between the God-head and the children of men. In this true Life-line there is no break. It is the anchor of the soul. Hence those thus anchored are never carried about by every wind of doctrine. Therefore Divine Revelation starts each as a mariner on his course, out on the ocean of God's love with a compass that squares and circles his course, so that neither storm on land or sea can ever sink or wreck his life-boat; because the everlasting arms are around about the individual whose will is subject, whose ears and eyes are open, to the will and wisdom of Almighty God.

Blessed are they who steadily follow  
The leadings of the Lord of Life —  
Their paths are strewn in perpetual bloom  
The fragrance of His love and light.

Wisdom, the fruit of life's experience  
The earthly storehouse, the mine of gold,  
Whose wealth is far beyond expression,  
Whose depth of power — is yet untold.

# FAITH WITHOUT WORKS IS DEAD.

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HOW THE LORD REVEALED TO ME THE WAY TO  
VITALIZE THE MATERIAL, SO AS TO HELP  
THE SPIRITUAL.

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JESUS wept over Jerusalem. I know His spirit weeps over Israel to-day as it did then, because of the love He has given me towards a people bound by the sins of ignorance and human entanglements.

Receiving, as I do, letters daily, asking for prayers and instructions in regard to methods of living, so that the writers can help themselves out of their bondage and sicknesses, which baffle the skill of their physicians and ministers, these appeals to me turn me directly to my Heavenly Father, so that my replies to them are direct messages from the Lord. Still the blindness which rests on the people through sin, makes many slow of comprehension, and time does not permit me to answer all the letters which come to me.

Some heart-rending appeals hold me and ring in my ears, until God answers the prayer through me — “What shall I do to be healed?” “What prayers shall I say?” “Is there anything I can take?” “Oh, write me soon, and do pray for me.” The spirit of the Father shows me that faith and works must go together, and the difficulty of helping all who suffer, especially those at a distance, is indeed great.

In prayer to God one day, He revealed to me the following remedy for the benefit of mankind. I made it, and sent it forth as directed, and have never known it to fail, even where

faith was very weak. The Divine Curative, when taken in faith, is a veritable panacea. Thousands have been cured by taking it.

The cry of intemperance has come to me in the same way, until God in His mercy gave me power over the Demon Alcohol. Those who came to me in faith, desiring to be saved from it, were invariably cured through faith and prayer, but not always those at a distance. I knew God had all power. Still there was want of faith or lack of knowledge on my part or theirs. I was led to God for wisdom through prayer and supplication, and an antidote was given me which, if taken in faith, will root up and remove all craving for liquor and opiates.

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